

THE TRUE
CHARACTER
OF THE
Spirit and Principles
OF
SOCINIANISM,

Drawn out of their Writings.

WITH
Some Additional PROOFS of the
Most Holy Trinity, of our Lord's,
and of the Holy Ghost's Divinity.

By J. GAILHARD, Gent.

They changed the Truth of God into a Lye, Rom. 1. 25.
Therefore, Give them, O Lord, What will thou give?
Give them a Miscarrying Womb, and dry Breasts,
Hos. 9. 14.

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Grays-Inn in Holborn, MDCXCIX.

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BY J. GAILLARD, Genl.

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THE
PREFACE
TO THE
Christian READER.

ALL Prayers and Endeavours against the Abominations of the Times, have not altogether been in vain, a kind of Curb having by the late Act been put upon it; and if the Offenders be strictly punished, through God's Blessing we may hope to see the Sins really suppressed; the Law, if not well kept, is but a dead Letter, and becomes contemptible, but a strict Execution makes it useful and effectual, which we promise our selves to see, by the Rious Care of a Prince, whose Chief and most Glorious Title is, Defender of the True Christian Faith; whilst Violent and Cruel Persecutions are raging abroad, and sad Anti-christian Impieties at home, who knoweth whether he be come to the Kingdom for such a Time as this, to be an Eminent Instrument in God's Hands, to do that Work?

God in an extraordinary manner hath raised him upon the Throne of these Three Kingdoms, and as he doth nothing in vain, so we may well conceive it to be for some extraordinary Ends. Therefore I now upon my Knees do most humbly beseech Him, by whom Kings Reign, in a plentiful measure to give the King the Spirit of Wisdom, Knowledge, and Understanding, and of the Fear of his Name: that he may truly know what God, after the great things he hath done for him, doth now expect from him, and to guide, direct, and with his helping Hand support Him in bringing those Great Ends about.

HIS MAJESTY hath given us Peace with Men, and we now humbly desire he would endeavour to procure it with God, and cause the War we are at against Heaven, to cease; which we cannot so much as hope for, as long as God's Great Name is Prophaned, his Son Dishonoured, his Holy Spirit Blasphemed, his Word wrested and Impiously ridiculed by a sort of Men in the World, who not only in private, but openly with Tongue and Pen go about to pull our Holy Religion up by the very Root, and to overthrow the Fundamentals of Christianity; who not only proudly despise the Judgment of the whole Primitive Church, but that which is infinitely worse, through their Impieties and Blasphemies, they Crucifie again the Lord of Glory, make the Wounds of Christ to bleed afresh; and who, to speak in the Apostle's Words, Have trodden under Foot the Son of God, and counted the Blood of the Covenant wherewith we are Sanctified,

an Unholy thing, and have done Despite unto the Spirit of Grace : That Holy Blood which at other times speaks better things than that of Abel's, doth now upon this Occasion cry loud for Vengeance, because 'tis abominably prophaned, and by the denial of the Causes and Effects of its being shed, undervalued.

We thank God for the Prospekt we have to see the Evil remedied through His Majesty's wholesome Influences : The Life of our Laws, without which they are insignificant, we hope to see derived from him; and, if I may be allowed to make a Comparison in a thing which admits of none, as the Spirit of God moved upon the Face of the Waters, to quicken and make them fruitful, so the Breathings from the Throne, and the Motions of the Royal Authority, can infuse an effective Vertue into our Acts of Parliament : For, as of a Bill to make a Law, the King's Assent is necessary, without which 'tis but a dead Lump without Form, and signifies nothing; so when 'tis passed, the Executive Power, Originally in the King, is that which gives it Life and Strength, or else 'tis dormant and languisheth. Now upon the present Account, far be it from us to think that for want of commanding a due execution of the Laws, His Majesty will ever suffer Blasphemy, Idolatry, Prophaneness, and Immorality to be Blots and Stains in his Reign.

His Majesty's Word we have for, and may depend upon't; insomuch that in case the Act doth not produce it's due Effect, as considering the Spirit of that Odious Sect, some are of Opinion it will not,

no doubt but that His Majesty, without being prompted to't, will of himself be pleased to mind the Honour of God, and of Religion. The Ground of our Hope and Confidence is this: At the opening of the last Session of Parliament, the King in his Speech to both Houses, promised to take care to suppress Prophaneness and Immorality; which afforded the Honourable House of Commons an Occasion to Address to His Majesty concerning it; and His Majesty's Answer when 'twas presented, deserves to be written in Letters of Gold: Thus it was——Gentlemen, I cannot but be very well pleased with an Address of this Nature, and will give immediately Directions in the several Particulars you desire: But I could wish some more effectual Provision were made for the suppressing those pernicious Books and Pamphlets your Address takes notice of. The Work of Reformation is great, but the time short, so it's necessary to begin it betimes, and follow it close.

No Man, as our Saviour saith, having put his Hand to the Plough, and looking back, is fit for the Kingdom of God: Therefore no one that in his Station hath concern'd himself in this good and just Cause, must draw back; but within the Sphere of his Activity, must go on to promote it, and not be weary in well doing: Before Men engage in a Matter, they ought to know why, and upon what Grounds? But once being satisfy'd with its Justice and Goodness, notwithstanding Difficulties and Oppositions, they are bound to continue for, and not forsake it; for God in his due time will bring all to

a happy end: Men either must not believe, or else must own what they believe, and profess what they own: He that comes with God's Word in his Mouth, needs not be ashamed or afraid: For my part with the Royal Prophet I may say, I will speak of thy Testimonies also before Kings, and will not be ashamed.

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THE
True Character
OF THE
Spirit and Principles
OF
SOCINIANISM.

SOME Men in the World, without any ground but their own Fancy, presume to make Panegyrics for themselves, and Mock-Apologies for Parliaments: But if such have (not to say worse) the Confidence, which only that kind are capable of, to give their Pamphlets the Titles of *An Apology for the Parliament, humbly representing, &c.* I think I might upon better grounds now be allowed, before these few Sheets, to prefix the Name of a *Panegyrick for the Parliament*, by reason of what that Honourable and Noble Assembly have lately done for the Cause of God in general, the Interest of his Son in particular, and for the Good of his Church: But as I know such returns to be below their Merits and Desires, and far above my Skill to do't well, as 'twas not fit for every Artift, only for *Apelles*, to draw *Alexander's* Picture; so I leave it for them who will venture upon so Noble and hard a Task: For as I have a singular Veneration for the Name of a Parliament, for fear of

C. B. 53.

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undervaluing it with not answering the Dignity of the Subject, I shall content my self with mentioning the Piety of those worthy Persons, who, having adopted that Cause, have notwithstanding all Difficulties, Delays, and both direct and indirect Oppositions, with so much Zeal, Care and Diligence carry'd it on, and been instrumental in the Success, for which they justly deserve the Thanks of the whole Christian Church, especially of that part which is within this Kingdom: But that which is most of all, the great and gracious God, whom no Man ever serv'd in vain, will according to his Truth and Promise, (as I most humbly beseech him to do't), plentifully reward them for the good Service, which, according to their Power, they have done him: And as in this World there is nothing so good, but it may admit of some Additional Degrees of Perfection, so we hope, hereafter, God, who, when he will, can easily incline the Hearts, and over-rule the Counsels of Men, will be pleas'd further to make use of them as happy Instruments in his hands, to work a thorough Reformation both in Doctrines and Practices. In the mean while, we must not be like those who are so intent and greedy after what they desire and have not, that they are unmindful to give God thanks for what they enjoy: But seeing, through his Mercy, there is a step towards putting a Curb and Restraint upon Christ's Enemies, so that we hope, if a due Care be taken to execute what hath been Enacted, and prevent every way the increase of Fuel both at home and from abroad; Blasphemy, Impiety, Prophaneness, and Immorality shall be compell'd to stop their mouth, and hide their face: Therefore, for what we have for the present, and hope for the future, let us join our Voices in that Heavenly Consort of Angels upon the Account of our Saviour's Birth, which the last *Act* ought to renew the Memory of, *Glory to God in the highest, and on earth peace, good will towards men.*

Luk.2.14.

'Tis usual in the World sometime to be disappointed, at least to fall short of one's Expectation, chiefly when the things we are about do cross the Sins and Humours of the Times; for by reason of a natural Antipathy between Good and Evil, Truth and Falshood, the best things meet often with the greatest Opposi-
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ons, and upon all occasions there is between those two Extremes a Conflict, till God turns the Scales, which he never fails to do; but will have us to wait for it, and not be weary in well doing; we must never be so presumptuous, as to go about prefixing God a time, or prescribing him Ways and Means, or attempt to put him out of the Course of his wise Providence, because he doth so to try the Faith, and exercise the Patience of his People, as he did formerly, by sending false Prophets among them, and thus to make them depend upon him; yet in the mean time, he will have them to use Means, and to omit nothing that may contribute to bring to a happy end those things which belong to his Service, which we ought to stick to, and upon any account whatever, not to suffer our selves to be moved therefrom; one Beam of God's Favour, is infinitely to be minded more than all the Smiles and Frowns of the World.

Let not Christ's Adversaries say, that what is done against them is by Power; for though it be by Authority, still 'tis according to Justice, there have been Reasons and Arguments enough, which yet remain unanswered, offered, if they had been dispos'd to receive them; that Great God, whose Person and Grace they despise, and whose Patience they tired out, hath begun to make use of that Humane Authority under him, which they would have excluded from meddling with them about Matters of Religion, in some degree to vindicate his Honour, and assert his Truth. In what follows, I hope abundantly to make the Parliament's Panegyrick, when I have shewed what a horrid, and upon many accounts, abominable Monster of complicated Heresies they fought against and wounded: And herein I must before-hand prepare the pious Reader to see such things as will strike him with Horrour, I am sure, it hath in many places made my hair stand on end; all drawn out of their own Writings; and tho' I shall avoid being long in Quotations, for as to that, I could say much more than I do, yet I shall, by the Grace of God, say enough to make good upon them the Charge of Blasphemy in the highest degree, and nothing in't but what I do or can prove, and leave it to be judg'd of by the Reader; and withal I solemnly declare, as in the Presence of God, that I do not write out of any Self-end,

or Worldly Consideration whatsoever, but merely out of Conscience, Love to the Truth, for the Honour of God, and the Cause of the Lord Jesus; for 'tis our Duty as we are Christians, to abhor all that's said or done against our Saviour, and to look upon all that do so, to be Enemies to God, and Seducers of Souls. Christ is the Object of my Faith, the Ground of my Hope, and the Desire of my Soul.

God's Nature and Essential Attributes; I intend by the Grace of God to begin with, which Nature is Spiritual; for, saith our Blessed Saviour, *God is a Spirit*: therefore Moses gave the People this strict Warning, Deuter. 4. *Take ye therefore good heed unto your selves, for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb, &c. therefore make not any likeness of him, of any thing that is in Heaven above, in the earth below, or in the water under the earth*; upon this Account God doth more than once exhort thus, To whom then will ye liken God, or what likeness will ye compare unto him? But against this sprung up a sort of Hereticks called *Anthropomorphites*, because unto God they really and properly appropriated the Shape and Members of Human Body, when they should know how such things are improperly spoken of him, only thereby to condescend to our weak Capacities, and to signify some of his Proprieties, or some special thing he doth effect; as Eyes and Ears to denote his Omniscience, his Hands his Power, &c. For all this, *Socinians* have not been ashamed to give God a Body; thus *one of them saith, *Vorstius de Ceterum nihil vetat, &c. Nothing forbids us to attribute a Deo & At- Body to God, if we take the word Body in a larger Signification.* p. 210.

There hath also been another kind of Hereticks called *Anthropopathites*, because unto God they appropriated Human Passions, and thought they were really so in him; a thing so much against the Analogy of Faith so absurd and unworthy of God, which is to affirm there are actually in God Afflictions, Disturbances, and Commotions, as are Anger, Grief, to repent, &c. which is improperly said, to condescend to our Weakness, and make us understand the Effects of Justice, Power, Mercy and Wisdom of God upon the Creature, and not any

any such Affections upon him, which in our Nature are Effects of Frailty and Imperfections : What God speaks *αὐτοπαρουσία*, improperly and after the manner of Man, must by us be understood *Θεοπαρεῖς*, in a manner becoming and worthy of God ; however one of their greatest * Men saith, That the Passions in Scripture attributed unto God, are certain Stirrings and Motions of his Will, yet so that when he is said to be grieved, angry, and to repent, such unpleasant things without, do not so affect and trouble him, but that he still continues in that Eternal Pleasure which he enjoys in himself. Though he be not so brazen-fac'd as to deprive God of the Pleasure he hath in himself, yet he would insinuate, as if he really was moved, stirred and disturbed at some things ; this he farther adds about Grief, *Est affectio*, &c. There is in God a displeasing Sense and Affliction arising out of this, That his good Actions through the Fault of others, have a most unworthy Success : What sort of impious Notions of God are these ? Sometimes in Scriptures are such improper Expressions as ought not literally to be taken, or else Contradictions and Absurdities would follow ; a thing not without Blasphemy to be thought of the Spirit of God, who is the Author of infallible Truth, by whose Direction they were written : This I could out of the Word, in several Cases, give Instances of, but now shall do't only in one, which is that of a *Prosopopæia*, or Fiction of Persons, as we read in the Prophecy, where here and there are several Flowers of Divine Rhetorick, *Hear, O heavens, and give ear, O earth* : Heaven and Earth have properly no Ears, so cannot hear, but this is a figurative manner of speaking, and as they cannot hear, so one would think it to be in vain to speak to inanimate things without Soul, and Understanding ; yet God in his infinite Wisdom thinks it fit to use that way, which Men, who are not wiser than God, may not gainsay ; Also, *thou son of man*, saith God to his Prophet, *prophesie unto the mountains of Israel, and say, Ye mountains of Israel, hear the word of the Lord* ; and somewhat lower the word is also directed to the hills, to the mountains, to the rivers, to the valleys, &c. Certainly this is not literally to be understood, no more is it when Members of the Body, or Passions of the Soul are attributed unto God.

* Crellius
de Deo &
Attrib.
pag. 321,
323.

Isa. 1. 2.

Ezek. 36.

ver. 4.

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These Opinions of Members and Passions in God, do overthrow his *Simplicity*, which is an Essential and Incommunicable Attribute of Divine Nature, whereby 'tis free from all manner of real Composition, which is that whereby, out of several really different things, a thing is really made one, whereof Philosophers assign many kinds, as of *Matter* and *Form*; Thus a Man consists of Soul and Body: Then of *Subject* and *Accident*, as is Colour upon a Wall, or Learning in a Man; the third is of *Act* and *Power*, as in every Creature which may be made what it is not, and cease to be what it is: Another is of the *Genus* and the *Difference* properly so called, as when a generical Nature is added to a Difference which reduces it to a certain *Species* or Kind: The last is a nice one, called, of *Esse* and *Essentia*, or of *Being* and *Essence*, when a thing is said to be by her Essence: But in God are none of all these, for all that is in God is God himself.

This making God subject to Passions, doth also overthrow another Attribute of his Nature, namely, his *Immutability*; for if sometimes he be pleased, sometimes angry, and at other times grieved, he ceases to be what he was before, and becomes what he was not, which is to father Changeableness upon the Unchangeable God

Jam. 1. 17. *with whom is no changeableness, neither shadow of turning: Who is such in his Nature, which always is Immortal, Eternal: In his Place, for ever he fills up all things, and never goes out of himself: But to be short, these Passions in God overthrow his perfect Happiness, Self-sufficiency, and Independency, which all are Essential Attributes of the Godhead: What an Impiety then is it, for Socinians to shoot at so high a Mark as God is?*

But they go further, and blasphemously deny God's *Omnipresence*, and consequently his *Infiniteness* and *Immensity*: Now God is present every where; first by his

1 Kings 8. *Essence, for thereby he fills up all things, the heaven,*
 27. *and heaven of heavens cannot contain him: And whither*
 Psal. 139. *shall I go from thy spirit? or whither shall I flee from thy*
 7, 8, 9, 10. *presence? &c. God is also every where by his Know-*
 Heb. 4. 13. *ledge, for nothing is hidden from it, for all things are*
naked and opened unto the eyes of him with whom we have
to do: God is also every where by his Power and Ope-
 1 Cor. 12. *ration, for he worketh all in all: Yet for all these, a Socin-*
 6. *nian*

nian * Author denies God to be every where, for * *Crellius de Deo*, p. 278.
he would not have him to be amidst filthy and defiled things, as if his Holiness was thereby in danger of being defiled: But, I ask, is the Sun less pure, or is it stain'd for shining upon Filth and Dunghills, or is it thereby infected? God they would confine in Heaven, which indeed is the Chief Seat of his Glory, and as the Word saith, *Is his Throne, and the Earth is his Footstool*. And as God in his Glory is in Heaven, in his terrible Justice is in Hell, so in Earth he is both in his Mercy and Justice: Thus he is every where. *Isa. 66. 1.*

God's Eternity they dare not openly to deny, but the Nature of it they very much corrupt, for God's Eternity is his own Existence, which is necessary, and by reason of most supreme Perfection cannot not be; therefore what *Vorstius* in one of the worst of Men writes, is false, *Inanis Logomachia*, &c. It is an idle dispute about words for any one to deny Eternity to be the same with eternal time; for Time is a Contingent and Duration, but Eternity doth denote a necessary and unmeasur'd Duration, therefore *Crellius* runs upon as bad ground, when he saith, *That God's Eternity hath Parts*; when it is altogether indivisible, and seeing God's Eternity is God himself Eternal, it admits of no Accident, and therein is no Priority nor Posteriority, as 'tis in time. *Vorstius in not. ad Thes. 7. de Deo.*

As to God's Omniscience, they would confine it within certain Bounds, for, saith one of them, * *'tis not extended unto things which cannot be known by Nature*: So he denies the Determination of future Contingents: And *† Socinus*, though he owns a Divine Prediction of some things to come, yet will not attribute it to God's Pre-science, but only to a Divine Decree. But their abominable Impieties about these Matters are plainly and abundantly to be seen in * one of their Authors, whose Book King *James* caused to be burnt here by the Hangman: Against the Author and Book he published something of his own, and did write to the *States General*, to turn him out of his Place of Divinity-Professour at *Leyden*, and to banish him, for he knew it to be the Duty of Princes to suppress Blasphemy, and punish Blasphemers: He made an Extract, written with his own Hand, of some of this Man's blasphemous Impieties, and sent it to his then Ambassador in *Holland*, by him ** Crellius, cap. 24. p. 202. † Praelect. Theol. p. 547. & alibi. * Protest. Anti-Vorst. pag. 361, 362.*

Vorstius,
p. 112.

p. 232.

p. 237.

p. 308,

441, 171.

him to be presented to the said *States-General*, as we find them among his Works, one of which is his giving God a Body, as already mention'd. The 2d. is this, *Non satis igitur, &c. They who affirm God both in Essence and Will, wholly to be unchangeable, want a due circumspection.* Further, *nusquam Scriptum legimus, &c. We read no where God's Substance to be simply Infinite, but many things there are which seem to have a contrary sense:* Another is this, *Magnitudo nulla, &c. No Magnitude is actually infinite, therefore God himself is not.* There are three things more of the same Stamp observed by that King; one about the Determination of future Contingents from Eternity; Another for a general Science of God, without the special one, of things to come: And the last is, That many things may happen in the World without God's Fore-knowledge. Thus those Wretches do meddle not only against the Persons of the Godhead, but also against the Nature and Attributes of it. But the Orthodox and Learned King *James*, to suppress Blasphemy and Heresie, burnt the Books that contain'd it; for besides that of *Vorstius*, he caused that of *Berrius*, for the Apostasie of Saints, also to be burnt; whence we may infer, That if the Authors had been within his Dominions, he would have punish'd them. And some Years after the *Racovian Catechism*, which is the *Socinian Gospel*, was by the Parliament condemn'd to be burnt.

They write and act against the Three Persons both singly and jointly; *first*, against the Father, with denying him to have been such from Eternity; for they affirm he had no Son from Eternity, without which he could not properly nor actually be a Father; thus by a new Relation of Paternity, in time he was made that which he had not been from Eternity. *Secondly*, against the Son, by denying his Divinity and Eternal Generation, which is the

1 Cor. 3.
11.

Matt. 16.
18.

Foundation of Christian Religion, and other foundation can no man lay than that is laid, which is *Jesus Christ*. Not that he is a meer Man, for the Church of God is not built upon Man, but that *He is the Son of the living God*: For upon that Truth which *Peter* made solemn Confession of, he said, *Upon this rock, that I truly and properly am the Son of the Living God, I will build my Church*; wherefore the Apostle calls him *the chief corner-stone*. *Thirdly*, Against the Holy Ghost, whose

Divinity

Spirit and Principles of Socinianism.

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Divinity and Personality they also deny, tho' Scripture appropriates to him (as I shew'd elsewhere and somewhat lower shall speak of) the Names, Attributes, Works, and Worship proper to the only True God: We know that in Scripture the Name Holy Ghost and Spirit of God, are sometimes improperly taken for the Gifts of the Holy Ghost, or for the Vertue of God, but withal when 'tis properly spoken, which happens often, then it signifies the Third Person of the most Holy Trinity, therefore he is represented as the Father's and Son's Ambassadour, whose secret Councils he knows, and by whom he is said to be sent, and so Faithful one, that he speaks not of himself, but what he hears, that he speaks, and he is called the Comforter, Paraclete and Advocate, to signify a Person and not a Vertue.

But as those Blasphemers are not satisfied to prevaricate against every Person of the most Holy Trinity, separately, they also do't together and jointly against the Three, for though the Word of God affirms that in the Unity of Nature there are Three, Named, *the Father, the Word, and Holy Ghost*, where by *the Word*, the Son must be understood, for Father and Son are relatives, and as the Father is a Person, so must the Son, so must the Holy Ghost; yet they deny the most Holy Trinity asserted in Scriptures, and confirm'd to have been the belief of the Whole Primitive Church, as contained in the *Apostolical, Nicene and Athanasian Creeds*, and in the *Constantinopolitan*, wherein the others were Comprehended, and owned in the Confession of Faith of all Christian Churches in the World; which was and is still made the first Article of Faith, of One God in Three Persons, yet against these great Lights they impiously say, * *Sententiam eorum, &c. the Opinion of these who do Attribute Divine Nature unto Christ, is contrary not only to sound Reason, but also to the Word of God, and they do grossly err, who affirm that not only the Father but also the Son and the Holy Ghost are Persons in one Godhead*; and † one saith, *the Arguments by the Ancient Fathers and Modern Divines made use of for the Eternal Generation of Christ, are either Fallacious or Frivolous*, and * another calls them *Ratiuncula Nugatoria* Trifling words; the same in another place affirms that † *Christ before his Resurrection, was not perfectly Christ, or Son of God, or God*. And elsewhere that Christ's Divinity consists in his sitting at

John 5. 7.

* *Catech. Racov.*

† *Vorstius.*

* *Smalcus ad nov.*

monst.

part 2. c.

22. p. 198.

† *Exam.*

100. *Err. r.*

the *Er. 26.*

The true Character of the

the Right Hand of the Father, *Sessio Christi ad dextram Dei, est Christi divinitas.*

I begin to tremble when I think of what I am just now entering upon, but 'tis fit they should be known in their own Colours: Here with Horror, read how Blasphemously those Hellish and Abominable Monsters, as are *Servetus, Dudithius, Socinus* himself, and several others of those wicked Men, so much admir'd by Unitarians, writ of the most Holy and most Blessed Trinity; they call it, *Monstrum, Tricipitem Cerberum, Tri-corporem Gerionem Deum fictitium ac Sophisticum, Idolum novum, Fabulosam Chymeram, humanum Commentum, Diabolicam Idæam, Babelis Turrim*; of many more, I shall add the following, which makes the Pen drop out of my Hand: The most adorable Trinity is call'd, *Blasphemum dogma ex imò orco per Filium perditionis virtute Satana, gentium Ecclesiis obtrusum*. I am at a stand, whether or not to put this in English, which though it makes my Heart ache, and defiles my Pen, yet to the end every one which understands no Latin, may abhor such transcendent Blasphemies, I say, "The most Holy Trinity "they call a Monster, a three Headed *Cerberus*, a *Geryon* "with three Bodies, a Forged and Sophistical God, a "new Idol, a Fabulous Chymera, a Human Invention, "a Devilish Idea, a Tower of *Babel*, a Blasphemous Doctrine by the Son of Perdition, and power of Satan, "drawn out of the very bottom of Hell, and obtruded "upon the Church of the Gentiles. After this, *Socinians* must not find it strange, if I, who through God's Grace am a Christian, do abhor and detest those Principles which do overthrow the Christian Religion, to set up a new one of their own, and if I cannot be much in Charity with those, who are for such Impieties and Blasphemies. Tho' what I have already said be too much, yet to shew how they break all Rules, and do more and more sink into the Mire, and if not worse, yet are as bad as the Devil himself, for *Non audeo Stygius Pluto tentare quod audeo, Effraenis Socinus*; there they will not stop, for he must run fast whom the Devil drives. I shall upon the matter add one thing or two more out of their Hellish Writings, one of them writing against one of his Adversaries, takes an occasion

to

to fall upon Austin * *Tuum tibi Augustinum*, &c. I shall * *Dudith.*
 speak to thee of thy Austin. ——— For having said many Epist. ad
 things quite contrary to the Gospel, he also hath Publish'd Beza in
 this Ecstasical Fancy of three Gods, ——— they the Socin. Oper.
 first drunk of this Wine, afterwards they made others drunk. Tom. 1. p.
 en with it, so to them is happen'd what usually befalls 525.
 Men, who when their sight is troubl'd, instead of one they
 see three or more. The same in another place saith,
 † *Tricipitem Ter geminum* &c. The Apostles never knew this † *Epist. ad*
 three Headed and threefold God, nor the whole Orthodox Church; *Petrum* Ca-
 this is impudently to tell this lye; who can without *rol. p. 538.*
 Indignation read such things? Do such Miscreants de-
 serve to breath God's Air? What that Man saith, * *Socin.*
cinus Subscribes to when he saith, *Deum quidem*, &c. *Animadv.*
 The whole Universal Church owns that there is one God, 10. in as-
 but that it doth reverence Unity in Trinity, and Trinity in *serm. Theol.*
 Unity, no Church of God may by any means own, seeing *Coll. pos-*
 'tis altogether a Humane Invention, which Divine Truth nan.
 doth every way speak against: After this, ever since our
 Saviour's days the Church hath been in Ignorance and
 Darkness, nay, in a great and damnable Error about
 these Fundamentals of our Religion, but this is not
 all.

For as to our Blessed Saviour's Incarnation, or the
 Son of God being made Flesh, they impiously Ridicule
 and Revile it: * One calls it *Purum*, &c. *A meer For-* * *Ostrod.*
gery of Superstitious Men. Then the Evangelists and *Instit. c. 17.*
 Apostles, by whose means the Holy Ghost convey'd *p. 96.*
 those Divine Truths to us, were Forgers of Lyes;
 thus they set Hand and Seal to what said that Impi-
 ous Pope Leon X. the Fable about Jesus Christ hath
 procur'd the Church great Riches. Another calls that
 high and adorable Mystery † *Dogma*, &c. *A most Mon-* † *Smalc.*
strous Doctrine, unworthy to be receiv'd by the Christian Refut. Gra-
 Church: And the same in a direct opposition to what St. *veri de In-*
 John saith, *The Word was made Flesh*; hath this, * *Ver-*
bum non est Caro factum; the Word was not made Flesh, * *Exam.*
 and to say the contrary, is an Error; and that vile Man thinks 100 *Err.*
 he can say any thing against Christ, and in opposition *Err. 49.*
 to Scripture, for in the same Book he adds, *Christus*,
 &c. *Christ from his Birth was not full of Grace and Truth*: *Error. 50.*
 Again, *Christ at his Death ceased to be Son of God*, and
 therein he calls it a Fable, *Tanta est Fabula*, &c.

Somnium
anile.

So great is this Fable of the Union of two Natures, also, a Dream of old Women; many more such Impieties I could quote, but it makes my Heart sick and amaz'd thereat, strikes me with Horror, and makes the Pen drop out of my Hand.

- About the Holy Ghost they hold three Fundamental Errors: *First*, They deny him to be God, though in several places Scripture simply and absolutely calls
- Acts. 5. 3. him so. *Peter said to Ananias, Why hath Satan fill'd*
4. *thine heart to lye to the Holy Ghost;* in the next verse it's said *Thou hast not ly'd unto Men, but unto God:* These last Words explain the first, how to lye to the Holy
- 1 Cor. 3. Ghost, is to lye to God. *Paul* is another Evidence,
16. *when he saith, Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you. That Spirit which dwelleth in them, is the same true God,* whose Temple they are; farther, as God is every
- Psal. 139. where, so is the Holy Ghost. *Whither shall I go from*
7. *thy Spirit,* saith *David,* which comes to this, I can go no where but there he is; so the Holy Ghost is Infinite,
- Rom. 8. 9. and none but God is such, and *the Spirit of God dwells*
in you, as he doth in every Believer, and as there are Believers of all Nations, Ages, Sexes, Qualities, &c. in the World, so the Holy Ghost, who is in them all, is all the World over, and so God; absolute Eternity belongs to God, and the Holy Ghost is Eternal too; as
- Heb. 9. we have it thus, *Christ through the Eternal Spirit offer-*
14. *ed himself;* and who but God can know all things,
- 1 Cor. 2. whether of Men, or of God? But *the Spirit searcheth*
10. *all things, yea the deep things of God.* The Work of the Creation is proper to God, and incommunicable to the Creature, which cannot be both Creator and Creature, to Create, imports in him that doth, an infinite Power to fill up an infinite Space between a nothing and something, which no Creature is capable of, he who is to all others the Author of their Beings, must need have his own of himself, and that is God, for
- Psal. 33. 6. *he that built all things is God;* now the Holy Ghost
Job. 26. 13. made the World, for as, *By the Word of the Lord were the Heavens made, so all the Host of them by the breath, Spirit of his Mouth;* to this purpose 'tis said, *by his Spirit he hath garnish'd the Heavens.* And in the History
- Gen. 1. 2. of the Creation, we read how that same Spirit moved
upon

upon the face of the Waters to give Life, Motion, and make them Fruitful; besides, none but God can bestow the Spiritual and Heavenly gifts of Grace, but the Holy Ghost is the Distributer of them, for he divideth to every Man severally as he will, that is independently as of his own, and without giving any Accounts; farthermore, the Ruling of the Church, appointing of Apostles and other Ministers, and accordingly he endu'd the Apostles, and on the Day of Pentecost; filled them with Gifts to qualifie them for their work, and the Holy Ghost said, *separate me Barnabas and Saul, for the work whereunto I have call'd them.* 'Twas God's work, and 'twas God who appointed them, so he not only gave them Commission to go, but also appointed them the Field where to sow the Seed of the Word, for the Holy Ghost did forbid them to preach the word in Asia, tho' they had a mind to it, then they would have gone to Bithynia, but the Spirit suffer'd them not; again, Paul tells the Elders of the Church of Ephesus, that The Holy Ghost had made them Overseers over that Flock. In few Words, all Offices and Gifts in the Church he absolutely disposes of as to him seems good. Besides, we must take notice of the Glorious Titles given him in Scripture applyable to no Creature, as are the Spirit of Truth, the Spirit of Adoption, the Spirit of Sanctification, and the Spirit of Renewing or Regeneration, and by whom Miracles, as Casting out of Devils, are wrought, furthermore, how Divine Worship, Honour, and Prayer is due, and render'd unto the Holy Ghost; thus Paul calls upon him, as he who knew the Hearts: And in the Form of Baptism, in the Apostolical Blessing, he is equally call'd upon with the Father and the Son, and equally concern'd with them in bearing record in Heaven; besides, the Holy Ghost must be God, seeing The Sin of Blasphemy against the Holy Ghost shall never be forgiven, being the most Abominable and Damnable of all; hence I conclude the Holy Ghost equally to be God with the Father, and with the Son.

Their second Error is to deny the Holy Ghost to be a Person, but seeing, as we already prov'd he is God of the same Nature with the Father and the Son, he must be a Person, as indeed the Proprieties of a Person are Attributed

Rom. 8.
26.

Attributed unto him, for in our Saviour's Conception he Acted and Sanctifi'd the Virgins Womb; in his Baptism he appear'd in the visible shape of a Dove, and of cloven Tongues in the Day of Pentecost; in his name we are equally Baptiz'd with the Father's and the Son's. He sent the Apostles; *He maketh intercession for us*; besides that, he doth create and work Miracles, and to none but a Person it doth belong, and is proper so to act and so to do. Of this Error of theirs, there is another branch; for they would not have the Holy Ghost to be a Person of the Godhead, distinct from the Father and from the Son, but the contrary doth appear, for in Scripture he is call'd the Spirit of the Father and of the Son, he is *sent by the Father, and by the Son*; he is distinguish'd from the Father, and from the Son, by a personal Property to proceed, as he is expressly call'd another from the Father, and from the Son, *The Father will give you another Comforter*, Saith our Saviour, that is another from the Father and from me.

Chap. 14.
16.

* Smalc.
Exam.

Err. 157.
Err. 132.
and 137.

The Heretick *Macedonius* deny'd the Divinity and Personality of the Holy Ghost, and affirm'd it to be only a Vertue and Power whereby the * Father and the Son do work, which Fundamental Error *Socinians* borrow'd of him, *Spiritus Sanctum*, &c. saith one of them, *The Holy Ghost is in God a Propriety, or Attribute, as are Wisdom and Justice*. Furthermore, *The Holy Ghost is not one, but many, of unequal Dignity*; because there are different Gifts he would set up different Spirits, tho' the Apostle saith positively, *There are diversity of Gifts, but the same Spirit*. We own as we did before, how according to an unusual, improper and figurative way, sometimes the word Spirit signifies the Gift and Workings of the Holy Ghost, but when 'tis properly taken, then it signifies the third Person in order of the Godhead, partaker of the Nature, therefore call'd God, as prov'd: Another *Socinian* calls the Holy Ghost *Virtutem illam*, &c, *That Virtue whereby God particularly sanctifies those Men which are dear to him*. And so all along he runs on upon that perversly contriv'd Notion.

† Schlic-
ting. in
Symbol. p.
99.

Their third Error about the Holy Ghost, is to deny him to be the only sufficient cause of our Conversion and Regeneration, tho' as said before, he be call'd, *the Spirit*

Spirit and Principles of Socinianism.

13

Spirit of Regeneration, and our Regeneration is by our Saviour call'd to be born of the Spirit; but Socinians, who mostly cross Scriptural Truths, are of another mind, for saith one, *quod; Sc. What Frantzius saith, that the Holy Ghost alone by his Virue and Operation doth all cont. these (viz. the inward assent to God's Word, our Conversion on to God, the knowledge of Christ, and Faith in him) disp. 8. is false.* How easily do that People give one the lye, that same saith, that our Regeneration may not be call'd the work of God alone, but it depends upon Man's Will and Acting. So that great work of Conversion is divided between God and Man, whereof all the advantage is made to be on Man's side, for Man hath the Negative Vote, he may receive or reject, but God not so; thus Man's Salvation is at his own command.

Thus far we have spoken of the Nature, Attributes and Persons of the Godhead; now as to God's Works: Him they deny to have made the World out of nothing, but of a Matter without Form, which is to bring into Divinity the *Materia prima* of Philosophers; but I ask, did that Matter exist before the Creation of the World? If so, then it was from Eternity, for in Scripture to be before the World, and to be from Eternity, are Synonymous, and signifie the same, and this is to joyn in Opinion with those who hold the World to have been Eternal, which is a *parte ante* to match God's Eternity, and also to make it Eternal *a parte post*. This also strikes at his Almightyness, as if he could not have made something out of nothing, which properly is Creation.

I elsewhere discours'd abundantly against their over boldly presuming upon God's Word, with submitting it to their Fancies, by them mis-called Reason: When they consult it, 'tis not with an intent thereby to be guided, and submit their Judgment to its Decision, but only with wresting it, and forcing unusual and not natural Senses, to make of it a Stalking-horse, and to serve their wrong Ends; and herein they are so self-conceited, and so much abound in their own sense, as to reject the help of other Mens Learning, Labour, and Industry; For, saith their * Master, *Non attendendum est, &c. We must not mind what Men teach and believe, or what heretofore they taught and believed, whatsoever, or how many soever they are or have been: What a pride is this*

† Volkel
de Creat.
Morosov.
cont. Smi-
glec.

* Socin.
Tom. 1. p.
344.

Epist. 3.
ad And.
Dudith.

this ? Neither Prophets nor Apostles, or Evangelists expected, though immediately inspired of God ; and elsewhere he would scorn to own any Judge of Controversies, whether single Man, or such a Body of Men as the Church is, which certainly God in these Matters hath left some Authority with, according unto his Word ; but he is of another mind when he saith, *Quod quaeris, &c. † To what you ask, who is to be the Judge of Controversies about Holy Things ? I answer, without us there is no need of another Judge than God and Christ* : This, in plain terms is to make themselves the sole Judges, for God and Christ speak to us by the Prophets and Apostles. Their Endeavours of reconciling *Jews, Mahometans*, and other *Anti-Trinitarians*, to the Christian Religion, with removing what therein gives them offence, tho' never so much to the Overthrowing of the Foundation thereof, is a clear Evidence of their setting up themselves as Judges in those Matters : If they had gone about to convert them, it had been very well, and Christian-worthy, but not so, when for sinister Ends of their own, they would only mince, and trim with them.

Scripture we Christians call the Infallible Rule of Faith and Practice : Now in Obedience and Regard to God, and according unto sound Reason, to the directive and decisive Authority of this Rule, we who are so fallible ought to submit our Judgments to, and yield Obedience of Faith : 'Tis very unreasonable to make every one's Reason a Judge in Matters of Religion, thus there shall be so many Men, so many Judges : yet in the World are so many ignorant unlearned, carnal, prepossess'd with Prejudices, blind, wordly, obstinate, wicked and deprived of the Spirit of God ; here is a great Number and Diversity of Judges, but how can they be Judges of things which they do not understand ? about these Matters another Error of theirs is, That they would not have the Doctrines of Faith to be drawn by Consequences out of Scripture ; for, say they, it requires Reason which all are not capable of ; therefore say I, we do not allow every one to draw those Consequences : Neither is their Argument good, because, though Reason be necessary to Knowledge, yet 'tis not as if it were the Foundation, but as 'tis the Instrument of

of knowledge, therefore the Word is not Preach'd to Children, to meer Naturals, and Mad People: besides that the Light not of Nature but of Grace is the Principle of this Knowledge of Divine Matters, which the Unlearn'd as well as the Learned do Understand, not by the Light of Natural Reason, but of Divine Revelation. Now I say, that a Conclusion well deduced from premises is also true, because virtually contained in the premises, and 'tis most certain that in the Word several great Truths are proved by deduced Consequences, as is one of the Fundamental Articles of our Faith, *the Resurrection of the Dead*, so our Saviour proves his Divinity, so doth Paul, and many more such things, and Scripture we must compare with Scripture, for according to the saying *quæ non prosunt singula, juncta juvant*; for that which is darker or seems so in one place, will appear clearer and plainer in another; *comparing faith Paul of himself, spiritual things with spiritual.*

Matth. 22.
31. 32.
Out of
Exod. 3. 6.
Matth. 22,
44, 45.
Out of
Psal.
110. 1.
1 Cor. 2.
13.
* Smalc.
Exam.
100. Err.
err. 16.

But here upon the point of Holy Scripture, I must not omit to take Notice of the Blasphemous expressions of one of their great Men and a stiff stickler for his Master Socinus's Opinions, * *Christians ought little to care what the Prophets say of the Worship of one God*: according to this we must not mind what Prophets say, though never so Important, as is the thing in question the Worship of one God; so there is a door made open for Idolatry, and a breach of the first precept of the Law: but those *setters forth of strange Gods*, affirm we may Worship one who by Nature is not God, not supreme nor independent: but I intend by the Grace of God to speak more at large of this in another place of my discourse; but the Man would not have us to mind what the Prophets, or what God saith by the Prophets; this is a bold stroke of a pen against the Old Testament, he that is so sawcy with the Old, can soon be so with the New, and so against all Revealed Religion: but because 'tis fit for me to shew upon what occasion he saith it, I must pass to another point and say few Words to it, the more because this hits our Socinians who call themselves Unitarians, in that place the question is between the strict Socinians and the sect of Davidians, whether or not Christ should be Worship'd and Pray'd to, which Socinus was for, though indeed to little purpose, only as a Medium, as † he saith and in Relation to God, †

Tom. 2.
but P. 772.

but Francis David against; now Socinus and his Adherents were very strict and positive for their Opinion such as it is, * he himself is large upon it, and there saith, *de re omnium maxima*, &c. 'tis the greatest point of all in our Religion, and somewhat lower he adds, *noli igitur rogo & obsecro*, &c. do not I beseech you oppose a most clear Truth, but own the most excellent Mystery and foundation of Christian Religion, here by the by, take Notice how contrary to some of the Gang, he calls Mystery something in our Religion:

† Epist. ad and † elsewhere to an Assembly of Antitrinitarians he saith, Synod. Wæ- they ought in their Churches to maintain the Adoration grov. and Invocation of Christ, for, saith he, if it be despised, Judaism nor Epicurism or Atheism cannot be kept out, and their

* Catec. Ra- * Catechism saith of those Men who pray not to Christ cov. p. 115. and hold he must not be adored, they are no Christians at eos prorsus all, seeing they really have not Christ, whom they deny in deed, non esse though dare not do't in Words. This hits home the Unitari- Christianos ans, let them Answer it as they can. But to say all, tho' Socinus had, as you read, so strongly pressed that point, yet † elsewhere he reckons it among indifferent things such as God in his Word hath neither commanded nor forbidden, and so not altogether necessary.

It is very strange how one can be for the Adoration of Christ, yet Blasphemously to call him, * a made God or a deified man, a God of the second order, a God subordinate to the Supreme One; but after what he saith in the same Book we must wonder at nothing from him, † non est certum, &c.

† Err. 8. 'tis not certain that God is precisely to be adored for his Divine Nature, and elsewhere * to Worship one Onely Gbd who is

* Err. 15. Supreme God by Nature and independent, is somewhat to Judaize and deny the Christian Religion; nay he goes further

† Err. 17. and saith, † No man may deny that Divine Worship may be, and hath under the Old Testament, really been rendered to Angels which are heavenly Gods. After this distinction there are also hellish Gods. Further, God may Command that every Angel, be Worshiped for a God, but I am sure God never will, for he never contradicts himself, is not this perfect Idolatry which we charge Socinianism with? but I must get out of this stinking Blasphemous and Idolatrous dung-hill, the Devil, saith the Lord, is a liar, and his Children are liars, and this Man is such one with a Witness, for he gives God the lie.

John 8.
44.

But

But before I leave off this point, to come closer upon some of our Socinians here, I must with a stroak of my Pen hit their great Master *Francis David*, who to shew his want of sincerity and his perverseness of Heart, doth so wretchedly wrest the *Protomartyr's* Prayer to the Lord Jesus, when being stoned to death he said, *Lord Jesus receive my Spirit*, which, with his ignorant and unsound Interpretation, the Heretick would thus depravate, *O God the Father who art the Lord of Jesus, receive my Soul*. Did any wretch ever screw up his hellish brains to force such a sense upon Words so plain, without the least shadow or appearance of ground for it, only because he would have him by no means called upon; was ever any Text worse mangled than this by the Additions of that Wicked Man? This is the Spirit of those who call themselves *Unitarians*, and I *Socinian-Davidians*, but to the thing: There is a phrase which answers this, *viz. All that call on thy Name*, which can admit of no such sense as the Heretick would force upon the other, for there *Ananias* speaks to the Lord Jesus of those who pray'd to and believed in him: there is besides a prayer of *St. John*, to our Blessed Lord, which leaves not in the least, place to quibble or cavil at, *Amen, even so, come Lord Jesus*, which as to the Object fully and plainly answers that of *Stephen*, *Lord Jesus receive my Spirit*, when Paul besought the Lord thrice, he certainly thereby pray'd to him who answered and said, *my grace is sufficient unto thee*, and that this was the Grace of Christ who thus answered his prayer, in plain Words he declared it, *I will Glory in my Infirmities that the power of Christ may rest upon me*, so that the Divinity and Invocation of our Blessed Saviour is clear enough out of Scripture, so 'tis out of the Faith and Practice of the Christian Church at all times. That by the Primitive Christians he was believed to be true Consubstantial God and adored as such, it appears not only out of the Writings of the Doctors of the Church, both before and after the *Nicene Council*, who Condemn'd as Hereticks all that did speak or writ against it, but also by the Testimony of their Heathen Enemies as *Pliny* in what he did write to the Emperour *Trajan* about the Christians, who gave of them this Character, that they owned Christ to be God, and as such, Sung hymns in his Praise.

Acts 7.

59.

Chap. 9.

14.

Rev. 22.

20.

2. Cor. 12.

9.

Gen. 1.
27.

Now we must go on and speak of other things : concerning *Adam*, they hold many bad and dangerous Errors : as Scripture saith, *he was Created in God's own Image*, which consisted not in one but in many things, in Soul and Body, and in the Union of both in his Person : the *Soul* is in the Image of God, *First*, As to her *Nature* which is Spiritual and Immortal, *Secondly*, As to the Faculties, namely the Understanding and Will, *Thirdly*, As to the habits of those Faculties, that is in Wisdom and Righteousness, for as God is Spiritual and Immortal, so is the Soul ; as to Understand and to Will are Proprieties of God, so he endued Man's Soul with an Understanding and a Will, as to the *Body*, though there be less of God's Image in it than in the Soul, because God is a Spirit without Body, yet some Conformity there is, for it affords some Organs which are subservient to the Actions of the Soul, and so the Body is in its manner an Image of Divine Perfection, it doth hear and see and is a Symbol and Instrument of the Perfections of the Soul, and of the Maker, for the Wisdom, Power and other Attributes of God are commonly represented by the Members as the Eyes, Ears, Mouth and Hands of the Body. *Lastly*, The Image of God did consist in the whole Person in Relation to the dominion which God gave *Adam* over all other Worldly Creatures, also as to Happiness, and Immortality, for as God is Lord over the whole Work of Creation and Enjoys a Supreme Felicity, so he constituted him Lord of other Creatures and placed him in a State of happy Immortality.

Rom. 6.
23.
Chap. 5.
12.

But several of these they deny or have corrupted : they would not have God's Image to have consisted in Immortality and Righteousness, for they, affirm *Adam* to have been created Mortal, and that he had died though he had not sinn'd ; but if so, then God's Threatning his Disobedience with Death, had been in vain and to no purpose ; if he had died whether or not he had sinned, then Death had been no Punishment for his Sin, yet the Apostle saith, *the Wages of Sin is Death*, he said before, *By one Man Sin entered into the World, and Death by Sin*. Though his Body was made of a frail matter, yet thorough God's Gift it might have been Immortal as it shall be after the Resurrection ; that Immortality of our first Parents we call a power and faculty of not dying, which

which to them was Natural, for if they had continued in their integrity, they had not died, and in that State 'twas as Natural not to die as not to Sin; Death necessarily follows Sin, and no Sin no Death: as to that holiness and Righteousness wherein chiefly consisted the Image of God in which they were created, the Apostle speaks of it when he saith, *that ye put on the new Man which after God is created in Righteousness and true holiness*, which in the verse before he called to be renewed in the Spirit of your mind, which implies that once in us there was such a thing, but was since decay'd and lost in Adam, we had and lost it in him, but in Christ were restored thereunto: but Socinians who pretend to a right of making all things to be as they would, laugh at it, *primum*, &c. to affirm, saith one, * *That the first Man received in his Creation holiness and supernatural gifts is an Old and stinking Fable*. They also would have the pains which Adam and Eve underwent, to have been natural, when we read they were a Punishment for their Sin, this in them imports a reflection upon God their Maker, and 'tis to give Scripture the lie, when it saith, *and God saw, that every thing he had made was very good*; and also when God said to Adam, *in the day that thou Eatest thereof thou shalt surely Die*.

Eph. 4. 24

* Smalc.
exam. Err.
err. 104.
Gen. 3.
16, 17, 18,
19.
Chap. 1.
31.
Chap. 2.
17.
V. 20.

They say farther, that he had not the excellent and certain Knowledge of the Creator, nor of the rest of the Creatures, which if true, then he had been an imperfect Work of God; but seeing God, who was a competent Judge of the thing, left it for him to give names to all Cattel, and to the Fowl of the Air, and to every Beast of the field, which God approved of, we must believe he had that certain Knowledge, † though Smalcus be of a different Opinion: and we also read, he knew his Wife to be *bone of his bones and flesh of his flesh*.

† *Seftara*
prim. lam.
c. 6. v.

Now when I am upon this point about Knowledge, I shall pass to another which they oppose; 'tis this, That there is a Natural Knowledge of God, whereby we mean that Men who have the use of Natural Reason, may without special Revelation, by the consideration of God's Works in the World, know that there is a God, a first Cause of all, who hath his being of himself, and hath given all things theirs; but they being used to gainsay Scripture, affirm, that by the light of nature Men cannot know that there is a God, though Paul saith, *that which may*

23.

Rom. 1. may be known of God is manifest in Men, for God hath shewed
19, 20, 21, it unto them; and it may more appear in the Verses quoted
28. in the Margin, and this knowledge is such as to leave

Chap. 2.
14: 15.

them without excuse, and this carries them so far, as that
by nature they do the things contain'd in the law, which shew
the work of the law written in their hearts, their Conscience
also bearing witness, and their thoughts the mean while accusing,
or else excusing one another: an evil Conscience attended
with terrours for fear of punishment, and a good one with
joy, do demonstrate there is a God revenger for evil, and
rewarder of good: but what's that to them, let Scripture
speak never so positively and plainly, things must be as
they will have them to be.

The next thing is about *Original Sin*, that is, the stain
and corruption which we bring into the World, and as it
is in humane nature: 'tis so call'd because it hath it's
spring and origine from *Adam*, and also because 'tis origi-
nally and naturally from the Womb in every Man, Wo-
man and Child; it consists in the privation of that origi-
nal righteousness wherein the first Man was created,
and in the corruption inherent in our nature, whereby
we are averse from good and inclined to evil, which *So-*
cinians who are a line of the generation spoken of, that are
pure in their own eyes, even from the Womb, and so being
righteous in their own conceit, think they may say to
others, come not near to me, stand by thy self, for I am holier
than thou; yet 'tis said, they are not wash'd from their filthi-
ness: of this Sin there are two parts, the *imputation* and
the *inherency*: as to the first, *Adam* was a publick Person,
the representative of all Mankind, which was in his Loyns
as *Levi* was in *Abraham's*, when to *Melchisedec* he paid the
tenth part of all, upon which account, as the Apostle
observes, *Levi paid Tithes in Abraham*; by the same reason,
whole Mankind which were in *Adam's* Loyns when he
sinn'd, are accounted to have sinn'd in him. God's Pro-
mises and Threatnings, were not confin'd in him, but ex-
tended to his whole Posterity, which would have enjoyed
the benefit of his Obedience, if he had continued in his
integrity, as they have smarted for his Disobedience: as
'tis usual among Men to see, the Blood and Family of
Traytors to suffer for the Crimes of Parents, and thereby
to forfeit Estates and Dignities: this imputation of *Adam's*
Sin,

Sin, is by the Apostle plainly and fully proved, how by *Rom. 5.*
one Man sin entered into the World — for that all men have from v.
sin'd, that is in that one Man, and by the offence of one 12. to the
man, judgment came upon all men to condemnation. This is all end of the
 without any injustice in God, for we find in Scripture how Chapter.
 without any injustice in God, *who is just in all his ways, and* Psal. 145.
holy in all his works, sometimes the Prince's Sin is imputed 17.
 to and punish'd upon the whole People, as in the Case of 2 Sam. 24.
David's numbering the People, and of *Saul* for killing the Chap. 21.
Gibeonites, and in the particular Cases of *Korah* and *Achan*. 1.

The other part of this Sin is the *inherency*, or hereditary corruption, thorough the Fall of our first Parents, naturally propagated in us, whereby we become guilty and filthy, having in us the Seed and Spawn of all Sins, whereby we deserve temporal and eternal punishments: as at first the Person infected the nature, so hath ever since the nature infected every Person; thus Experience shews how the Plague, Leprosy, and other contagious diseases, do by Communication corrupt the Constitution of the whole Body, as a poison'd Arrow, Sword, or Bullet, will, and how easily are diseases in the Blood, by Parents propagated to Children, thus we see certain distempers and Vices inherent in some Families, but besides this Reason and experience, Scripture the Competent Judge of it, saith so, *for who can bring a clean thing out of an unclean? not One,* and *David* saith, *behold I was shapen in iniquity, and in Sin did my Mother conceive me,* this is not only his own, but also every one else case, upon the said consideration of and his Contrition for his Sins of Adultery and Murther, he goes up to the very Spring of all namely Original Sin, whereunto he doth Attribute that cause of all Actual ones, and we all are called *Transgressors from the Womb,* and before we have done any Good or Evil, for we were by Nature the Children of wrath even as others. This is plain enough, yet one of the Socinians here, according to their usual way, doth ridicule Original Sin, and our Saviours satisfaction, he in *Mr. Firmin's* Name would argue, * *how could any redemption be necessary to atone for Adam's Transgression, whom millions had never heard of, and no one had ever Commission'd to Transact for him?* In that place and under the same name he brings in his own Opinion about Sacrifices, which though this be not the proper place to speak of, yet before I leave him, I

Job 14. 4.
Psal. 51. 5.

Isai. 48. 8.
Rom. 9. 11.
Ephes. 2. 3.

* *The Characteritable Samar. p. 21.*

shall he saith, he could never be induced to believe them to be of Divine Institution; but being used by all the Neighbouring Nations, to have been indulged the Jews (as the Kingly Government was afterwards) upon the account of their stubborn and obstinate Temper, which was much delighted with pomp and shew. If this were true, as 'tis false, then the whole Ceremonial Law, was but a human invention. Moses had been an impostor, and the great and wise design of God thereby, as by Signs, Figures and Types to represent the bloody Sacrifice which Christ was to make upon the Cross, were only to humour the stubborn Temper of the Jews, the like might be said of the Tabernacle and afterwards of the Temple, where these Sacrifices were offered, and also of the institution of the Priestly and Levitical offices, in that way of Sacrifices, to serve at and about the Altar of God, and Moses was very complying with Men and presumed very far with God, only to please the Jews, to give such strict laws and directions as in his four last Books we read he did about Offering, Sin-Offering, Peace-Offering and other sorts of Sacrifices: but did not God institute all these by his Ministry? In the Tabernacle there was not so much as a Pin but what was by God's Immediate institution and direction, for God said to

Heb. 8. 5. *Moses, see that thou make all things according to the pattern shew'd to thee in the Mount, and in the beginning of that verse, the Apostle saith, these things served unto the example and shadow of heavenly things, Doth he not say al-*

Chap. 9. 22. *so, almost all things are by the Law purged with blood, and without shedding of blood is no remission: what a presuming Generation of Men is that which pretend to be wiser than Paul, and Moses, yea than God himself: this same Blasphe-mer not to come short of any that went before him saith, Sacrifices, specially the expiatory, seem to have been in-vented by a superstitious or designing priesthood. What an impi-ety is this to affirm that a Divine institution as the Cere-*

Chap. 3. 5. *monial Law was by the Ministry of Moses who was faith-ful in all God's House, was invented by a superstitious and designing priesthood; O these busy and ill designing Socinians, think others to have been and be like themselves: however their wicked design in saying so, tends to de-ro-gate from the Sacrifice by our Saviour made of himself up-on the Cross; therefore they would make People be-lieve there was neither meaning nor design of God by the*

Sacrifices

Sacrifices made under the Law, which as *Paul* saith, was a *school-master to bring us to Christ*, who is the Bo- Gal. 3.24.
dy of all those shadows, and the Antitype of all those Types: But what care they for the Holy Sacrifice of Christ, or any other thing in him towards our Salvation, whilest they think to have theirs in their Pockets, and all things necessary thereunto in their own power. Reason is their Universal Grace, or rather Natural All-sufficiency, 'tis pity such Men should be suffered to be so sawcy with God, and permitted with their Impieties to infect a Christian Nation.

But I would have them, and all the World besides, to know, that the Ceremonial Law was not forged in *Moses's* Brain, but was of God's immediate and special Appointment: Hence it is that so often in the Books of *Exodus*, *Leviticus* and *Numbers*, we read *And the Lord spake unto Moses, saying, Speak unto the Children of Israel.* The Moral, Civil and Levitical Laws he immediately received from God's own Mouth, either upon Mount *Sinai*, as we read in *Exodus*, from Chap. 20. to the last; or out of the Tabernacle of the Congregation, *Leviticus* 1. 1. to the Children of *Israel*, *Moses* spake that which God commanded him, and what he did, was by the Lord's direction: And therein God owned him before all the People, as we have it in the Case of *Korah*, *Dathan* and *Abiram*, for before the terrible Judgment fell upon them, *Moses* said, *Hereby ye shall know Numbers that the Lord hath sent me to do all these Works, for I 16. 28. have not done them of mine own mind.* And did not God call by name *Bezaleel*, fill him and *Aboliab* *Exod.* 35. with his Spirit, to work the Tabernacle, the Sanctuary, 30. 31. and all things thereunto belonging, which was the place where, till the Building of the Temple, all those Levitical Ceremonies were perform'd; so this Ceremonial Service, was no Priest-craft, as most wickedly called, but a most Wise, Divine Institution: Nay, all the Pins of the Tabernacle, and of the Court round about, which seem the least things about it, as before observed, were of God's own immediate Appointment and Direction, *Exodus*, 27. 19. as executed chap. 38. 20, 31. The Apostle saith, all these Ceremonies were a shadow of Col. 2. 16. things to come, but the Body of Christ: Therefore no vain, nor idle things, but Types and Figures, as were Gi-

deon's Fleece, and the Brazen Serpent, which contain'd much of Gospel in it.

Paul in the case of some Legal Ceremonies, saith, Heb. 9. 8. that *thereby the Holy Ghost signified things*, and if in that case, we may well conclude in others too, whereof in that same Epistle, chap. 13. 11. is one, *That the Bodies of those Beasts whose blood was brought into the sanctuary, were burnt without the Camp*. One would think there had been no meaning in it, but in the following verse the Apostle saith the contrary, *Wherefore Jesus also that he might sanctifie the People with his own Blood, suffered without the Gate*. So without the Gate, and without the Camp answered one another, as the Antitype and the Type; and 'tis so certain that Moses received those Laws from God himself, that by the last of the Prophets he own'd it, and put them in

mind to observe it as his own, *Remember the Law of Moses my servant, which I commanded unto him in Horeb, for all Israel, with the statutes and judgments*. The Apostle Paul who had been brought up in Jerusalem at the Feet of Gamaliel, a great Doctor of the Law, and who better than any Socinian, understood the nature, use and end of the Ceremonial Laws, declareth how Mal. 4. 4. *The Priests that offered gifts according to the Law, served unto the example and shadow of heavenly things*; which are no vain things, nor Moses's Invention, for 'tis added, *As Moses was admonished of God when he was about to make the Tabernacle, for see, saith he, that thou make all things according to the pattern shewed to thee in the mount*. So 'tis no less than Blasphemy to say, God's Institution is Man's Invention, but what care they for't, Blasphemy is their Element, which they cannot live without. This Samaritan hath led us somewhat out of our way, therefore we must return where we left, about the Imputation and Inherency of Original Sin.

But against this truth sprung up as detestable an Heresie as ever was broached by Man; for Pelagius said, All the harm which thereby beset Mankind, was only an ill Example given, so that Nature is as whole and sound as ever, whereby the excellency and necessity of Grace is wholly annulled, and to what purpose a Saviour and Mediatour? for where is no Distemper there needs no Remedy, and if there be no Original Sin, yet Death

Death is an effect of Sin, how is it then that Children dye, though they committed no actual Sin? Now Socinians have espoused that Cause, and value nothing of what Scripture can say, or Arguments thence deduced conclude: *Socinus* in his Exposition of *Rom. 5. 12.* saith, * *Apostolus nequaquam, &c.* The Apostle doth not in the least affirm that all have sinned in Adam; which is the very thing that there *Paul* doth affirm; but *Socinus* makes nothing of that Sin, for he saith, † *Unum illud peccatum, &c.* That one sin had no power within its self to corrupt Adam himself, much less all his Posterity: To the same purpose speaks the *Racovian Catechism*, and in the last quoted place of *Socinus*, he confidently saith, * *Ex peccato, &c.* From that sin of our first Parents, there is no necessity that any stain or pravity should have been propagated in whole Mankind. To this we joyn what the *Racovian* saith in the fore-quoted place, *Original sin is nothing at all, therefore it could not hurt free-will* — neither doth scripture teach that Adam's fall was a punishment imputed either to him or his Posterity: But as I shew'd, Scripture abounds in proofs to the contrary.

That *Heresiarch* denies also † *Original Righteousness* to have been in the first Man, which is as positive as are the Words by another used, to maintain that *Humane Nature* was not in the least Prejudiced or Corrupted through Adam's first sin. But one carries on the thing farther, saying, * *Illum ab omni, &c.* To say that God for that first sin of Adam, punish'd all his Posterity, whilest then they were Innocent, is very far from Equity and Justice, therefore it cannot without Blasphemy be attributed to God. Here they challenge God's Justice, as elsewhere they have his other Attributes, and they slight one of the most important things in our Religion.

As they sacrilegiously presume upon the Nature and Person of our blessed Saviour, so they do upon his Office of Mediator, and would Rob us of the Advantages and Benefits which he thereby purchased for us: And indeed, they go about to corrupt the whole work of our Redemption, and overthrow our Deliverance from Sin and Death; for to omit here what they say against his Royal and Prophetical Offices, which I mention'd elsewhere. I shall take notice how they do either wholly deny, or partly corrupt what Scripture

* *De statu primævi Homin.*
† *Prælect.*
c. 4. in c.
10. p. 195.
* *Peccat. Origin. nul-lum prorsus est, &c.*

† *Socin. prælect. c. 4. non fuisse &c.*
* *Smalc. contr. Frantz. Disp. 2. t. ex. S. m. de jud. & Norm. contr. t. 2. c. 6.*

faith about his Propitiatory Sacrifice, his Priesthood, Merits, Death, Resurrection, Glorification, sitting at the Right-Hand of the Father, and his Intercession for his Church: His Sacrifice they deny to be true and real, only allow it to be Metaphorical; thus, as they make of him a Metaphorical God, so he must be only a Metaphorical Mediator, or Saviour and Priest. *Christus*, &c.

* *Smalc.* faith one, * *Christ our High-Priest was appointed to make resp. ad no-* an Offering, improperly so called, and he is improperly Meta-
va Monst. phorically, and Allegorically called by the name of Priest.
par. 2. c. 3. Thus after this, we are Improperly and Metaphorically
p. 129. saved; which is a strange sort of Salvation; Paul calls
Heb. 5. 6. Christ properly *A Priest for ever, after the Order of*
Psal. 110. *Melchizedeck.* So had David long before, the Lord hath
 4. not barely said, but sworn thou art a Priest for ever after
 the Order of Melchizedeck: To be a Priest after an Order,
 is really and properly to be a Priest; yet let David and
 Paul say what they please, *Smalcus* is of another Opini-

Err. 57. 65. on, when he saith, † *He is not a Priest for ever after the*
Heb. 3. 1. Order of Melchizedeck: shall we believe David and Paul,
 & 4. 14. or *Smalcus*? How often is our blessed saviour call'd an
 15, & 5. 5. High-Priest in one Epistle? And in his kind of Priest-
 10, &c. Hood, he was as much a Priest as ever Aaron was in his,
 and he offered himself as really as ever any expia-
 tory and propitiatory Sacrifice were offer'd under the
 Law; therefore his pretious Blood which was shed upon
 the Cross till Death interven'd, is so often mention'd
 chap. 9. 12. in Scripture; By his own Blood he entered in once, &c. and
 ver. 14. the Blood of Christ, which through the Eternal Spirit offer-
 ed himself without spot to God, even to Death: Again,
 ver. 16. Now once in the end of the World hath he appeared to put
 ver. 26. away sin by the sacrifice of himself, thereby to save and
 Ephes. 5. sanctifie his Church; for he loved it, and gave himself
 25. for it, and so hath purchased it with his own Blood, which
 Act. 20. could not be done without a Sacrifice and a Priest; there's
 28. no true, proper and real Effect, without a true, pro-
 per and real Cause.

As the Article of Christ's Satisfaction is one of, if not
 the most Fundamental of our Salvation, so the Holy
 Ghost hath in Scripture taken special care to confirm it
 in both Testaments, His Soul was made an Offering for
 sin, saith *Isaiah*, and the Lord hath laid on him the Ini-
 quities of us all; thereby the Prophet alluding to the
 Ceremony

Isaiah. 53.
10. read
the whole
chap.

Ceremony of the *scape Goat Asafel*; which was loaded with the Sins of the People; so in several places of the *Psalms*, &c. in the *New Testament* he is said to be the Propitiation for our sins, and who his own self bare our sins in his Body on the Tree; with several others to the same Effect, full and plain enough, except to those in whom the God of this World hath blinded the Minds: Yet *Smalcus*, as if once had not been enough, * said elsewhere, That Christ is Metaphorically, and improperly called a Priest, and that he never offered a true, but only a metaphorical sacrifice: Again, 'tis false that Christ upon Earth purged our sins; therefore they utterly deny the Merit of our Saviour's Death, and thus impiously would overthrow the Foundation of our Salvation, whilest St. Paul in several places of his Epistle to the Hebrews, doth plainly demonstrate the Necessity, Excellency and Efficacy of our Saviour's Sacrifice of himself for our Deliverance from God's Wrath, the Curse of the Law, and from Sin and Death: Here I may shew an instance how far in an Impious way, Men can go when God hath left them unto themselves; These are the Words, *Et si nunc Vulgo*, &c. * And though now it be the Common Opinion of Christians, that Christ by his Death hath deserved Salvation for us, and fully satisfied for our sins, yet that Opinion is Deceitful, Erroneous and very Pernicious. Where is that Fear of God, Modesty, Soundness and Humility, which that worst sort of Men would in their Opinions and Expressions seem to pretend to? But to omit so many other Evidences of their Blaphemous Writings, I shall only add some Words of the same *Smalcus* † *Christum nobis*, &c. Christ hath not reconciled God to us, nor when offended, appeased him towards us; God of himself, and of his own Will, is become favourable to Men without any ones Reconciliation. — Christ hath not obtain'd the Forgiveness of our sins by the shedding of his Blood for us: So then with Paul we may say, the Preaching of the Gospel is vain, our Faith is also vain, we are yet in our sins, and the Apostles are found false Witnesses of God; at one blow they with denying Christ's Satisfaction for us to Divine Justice, would blast our whole Joy, Comfort and Assurance in this Life, and hope of Happiness in that which is to come, 'Tis certain, that in the Work of Redem-

Levit. 16.
21.

1 Joh. 2. 2.
1 Pet. 2. 24.

2 Cor. 4.
4.

* Exam.
100 Err.

Err. 57. 66.

* Racov.
Cat. p. 177.

† Exam.
Err. 47. 72

1 Cor. 15.
14. 15. 17.

- ption to give and receive, are Relatives, for as a Man cannot properly be said to receive a thing except it be given him by another, so no Man can properly be said to give, except there be another to receive: Thus in the Work of Redemption, the price which Christ gives, the Father receives it, as Scripture saith, *Thou hast Re-*
 Rev. 5. 9. *deemed us unto God through thy Blood, and Christ hath*
 Ephes. 5. *loved us, and given himself for us an offering and a sa-*
 2. *crifice to God, for a sweet smelling savor: Again, Ye*
 Heb. 10. *know that ye were not Redeemed with corruptible things,*
 5. 7. 10. *as silver and gold — But with the precious blood of*
 1 Pet. 1. *Christ, as of a Lamb without blemish and without spot.*
 18. 19.

The Blood of Christ, and his Death by the Sacrifice of himself, is the Meritorious Cause of our Redemption and Salvation; This Gospel-Doctrine should not be scoffed at by Men, who would pass for Christians, yet thereby make Heathens of themselves, in joyning with Heathens to mock God's Institutions of the Ceremonial Law, which represented Christ's Sacrifice upon the Cross; let an Heathen, who knew no better, say, † *Stultitia est morte alterius Sperare Salutem.* 'Tis a Folly to look for Salvation by another Man's Death, but no Christian should say so, I am apt to believe that *Roman* was not a meer stranger to the Custom of the *Jews*, but as well as *Ovid*, he might have read *Moses's* Books, whereof, the Translation by the *Septuagint* was then Extant; and long before, for by what that other in his *Metamorphoses* saith of the Flood, of the Tower of *Babel* represented by the Gyants attempting to scale up to Heaven, and some such other things, we have ground to believe that he had read the Book of *Genesis*, so might also *Caro*, who, though accounted a Wise Man by the World, if he, by the Verse of his already Quoted, intended any thing against the Ceremonies of the Law about Sacrifices which represented that of the *Messiah's* Death, whereby Salvation to Mankind was to be purchased, according to the Prophecies of *David*, *Isaiah*, *Daniel*, &c. then we may reckon him to have been one of those whom *Paul* speaks of, who
 Rom. 1. *professing themselves to be Wise, became Fools,* (so we may
 22. all others of his Opinion,) because as the Doctrine of
 1 Cor. 1. the *Messiah* or *Christ*, was to the *Jews* a stumbling Block,
 23, 24. so to the *Greeks* or *Gentiles* it was Foolishness, but unto
 them

them which are called both Jews and Greeks, Christ is the power of God, and the Wisdom of God; but we find Socinians to take part with those who barely are Jews and Greeks, but not with them which are called, so are more unexcusable than Cato, and other Heathens, who never had the Gospel-Light shining upon them, as they have.

As they deny Christ's Satisfaction, so wholly to deprive him of his Priestly Office, they also would take away his Intercession, which is the other part of it; and though Paul saith that, *Christ is at the Right-Hand of the Father, where he maketh Intercession for us*; yet one, without giving any reason to the contrary, which is their Magisterial way of deciding Controversies, saith, *Christ in Heaven only, improperly doth intercede for us*. So of him they would make only an improper and figurative Intercessour: But we mean, not that Intercession of his to be with Tears and upon his Knees, as in the Days of his Humiliation when he was upon Earth, but he offers our Prayers to God, and by vertue of his Merits, makes them acceptable to the Father, therefore our Prayers to God, we offer in the Name, and by the Merits and Mediation of the Lord Jesus.

They in every thing to shew themselves against him, though in several places he saith, that he can and will, raise himself and others from the Dead; yet when we say, he raised himself by his own Power, they laugh at, and ridicule it, for saith Socinus, * *what doth more* * *Desp.* *deserve to be laught at, as more contrary to Truth, or can seem, or be so, than to say * that he who is Dead can call himself again to Life.* And that wicked Scoffer his Disciple Smalcus, like another Lucian doth bluntly declare, † *Resp. ad* *It is a Fable to say that Christ manifested any Power in his Resurrection, which as it is false, so it destroys it self; † part. 2. c.* and in the † *Racov. Cat.* 'tis thus, *They are extremely mistaken, who say that Christ raised himself from the Dead.* But they think it not enough for them to strick at him in his Grave, for they pursue him after his Resurrection, they say, * *Immediately after his Resurrection his Body was not Immortal, only after it was taken up into Heaven.* So saith Socinus himself, † *The Body of Christ attained to Immortality and Glory, only after it had been carried up to Heaven.* This is not grounded upon any Reason

Rom. 8.

34.

Joh. 2.

19. and

10. 17. 18.

* *Disp.*

de unius fil.

exist. quid

enim, &c.

† *Resp. ad*

nov. Monst

† part. 2. c.

21. fabulz

est, &c.

p. 216.

* *Ostorod.*

insit. c. 41.

† *De Stat.*

prim. Hom.

c. 8. p. 203.

son, only screw'd out of their shallow Brains and rotten Hearts: Nay, they pursue him into Heaven it self, and amidst his Glory they would have it to cease from being a true Humane Body, for there they strip him of Flesh and Blood, without which, it cannot be a true Humane Body, for this reason, that *he would be Imperfect and Defiled, if he had any Blood*: Whereupon they would misapply the Apostles saying, *Flesh and Blood cannot inherit the Kingdom of God*. Whereby are meant the Corrupt Affections of Humane Nature; so they, who therein indulge themselves, are wholly govern'd by, live and die in them, shall not be saved. As to the Body, I say, 'tis true, Corruptible Flesh and Blood, as now we have, shall not go into Heaven, but not so when Corruption shall have put on Incorruption; 'tis a different Body as to the quality, not as to the substance: But our Saviour hath the same Body he had upon Earth, in the Grave, and after his Resurrection, with this difference, that now 'tis an Immortal, Incorruptible and Gloryfied Body.

Socinians make a Dispute about the Duration of Christ's Kingdom, for they affirm it will last no longer than the World's end, for saith one, **Ostorod. 1. c. 6. n. 2. Regni salutem, &c. Salvation, Glory, and Joy shall be given the Citizens of this Kingdom when this Spiritual Kingdom shall come to an end*; which is directly against Luk. 1. 33. those Texts, wherein 'tis said, he shall Reign over the House of Jacob for ever, and of his Kingdom there shall be no end, and I will Establish the Throne of his Kingdom 2 Sam. 7. for ever; again, that Kingdom shall never be destroy'd; 13. further, his Dominion is an everlasting Dominion, which Dan. 2. 44. shall not pass away, and his Kingdom that which shall not be destroy'd. As this Kingdom had no beginning, so it shall have no end, when I say it had no beginning, I mean not as to the Administration, for in that sense it had, but I mean as to the Right and Title, for from Eternity the Father appointed him to be a King, *He had a Glory before the World was*; he also had at that time, if so we may call Eternity, a People given him, for in him the Father hath chosen us before the Foundation of the World; and he began to exercise his Royal Authority over his Subjects as soon as they began to be: So this Kingdom of his he had before he was Born of the

the

the Virgin, but than that King had only Divine Nature, though in that sense he was not King as God, for therein he had submitted to the Father, but as soon as God was made Man, Humane Nature became Partner of this Royal Authority, to this effect he answered Pilate's question, whether he was a King? *thou says that I am a King, to this end was I Born, and for this cause came I into the World.*

John 18.

37.
Psal. 5. 1,
2, 3, and
20, 1, 9.

Matth. 2.

2.
Zechar. 9.

9.
Rev. 7.

17.

Under the Old Testament believers call'd him their King and their God, and as such pray'd unto him and *he was born King of the Jews*, and by the Wise Men adored for such. The time of Christ's Kingdom hath three several Periods, the first from *Adam to Moses*. Second from *Moses to his birth of the Virgin*: And the third from his birth to the World's end; yet then this Kingdom shall not cease, for to all Eternity he shall rule over his People in that State of Glory, *for the Lamb which is in the midst of the Throne*, between the Father and the Holy Ghost, *shall feed them and lead them unto living Fountains of Waters*. The Kingdom shall be the same, but with a different administration, the believers shall not then, as now they are, be governed by his Word, no more Promises nor Threatnings, no Pains nor Rewards, no defending against Enemies, for there shall be none.

As to matters of Grace, though Scripture takes away from Man all Power and Disposition by Nature to do Good and what is acceptable to God, yet in that State, wherein he is but a slave of Satan, sold under Sin, who cannot cease from Sin, they allow a free-will and power to fulfill the Law, for they say, *though * commonly in Men by Nature, the strength to do what God requires, be but small, yet the Will to do those things is naturally in every one*: Farthermore, *† although by reason of the infirmity of the Flesh, it be very difficult for a Man to come really to that perfection of doing what God requires, yet 'tis not altogether impossible*. But he goes further, for he affirms it to be possible for a Man after the knowledge of the Truth, never to Sin; for, saith he, ** neither Scripture nor sound Reason, nor anything else hinders, but that he who Sinned before, may come to that degree of perfection as never to Sin hereafter*. This is to set up a Perfection, in this life and freedom from Sin, whilst Scripture doth abundantly affirm that *there is no Man that knoweth not*, that after the knowledge of the Truth and after Conversion, in many things we offend all, even the best,

* Racov.
Ca. p. 197.

† Smalc. de
perfect.
justit.

* Resp. ad
franz. disp.
6. de bon.
oper. thes.
43.

1 Kings

8. 46.

Jam. 3. 2.

Rom. 3. all are under Sin, and all have *Sinn'd* and come short of
 23. the Glory of God. One said well, † *vivere absque peccato, &c.*
 † *Remigius* To live without Sin in the World, belongs not to the state of the
 in Cens. present Life, but to the happiness of that which is eternal: during
 Act. Synod. our Life, some *Canaanites* are still left to be Thorns in our
 Caris. c. Co. Sides, and the best Men have a Thorn in the Flesh. So
 rescal. that freedom from Sin is certainly part of the Glory of

God, which in this World no Man whatsoever can attain
 unto, and to pretend to't, is the Sin of the Devil, and of
 our first Parents; namely Pride and an Ambitious desire
 to be like God and equal with God; their steps do *Soci-*
nians follow, who though they would seem to be great
 Enemies to Popery, they in matters of Grace, in every
 thing are a bad, and in some worse than Papists: By this
 principle of theirs they also make Salvation an easy thing,
 though the Apostle saith, the *Righteous* is scarcely saved:
 1 Pet. 4. and the Prophet, 'tis no more possible for them to do good,
 18. that are used to do evil, then 'tis for the Ethiopian to change
 Jerem. his Skin, or for the Leopard his Spots. There is a natural
 13. 23. impossibility, by reason of Sin reigning in every Repro-
 bate, and dwelling in every Believer; wherefore we are
 1 John 1. commanded daily to pray to God to forgive us our Tres-
 8. passes, for indeed, if we say we have no Sin, we deceive our
 selves, and the truth is not in us.

The Orthodox Doctrines about the Sacraments, Faith,
 Justification, and in few words, every Article of our
 Holy Religion, they more or less do depravate; thus
 they set up a new one of their own making, as it hath
 plainly been demonstrated by several Protestant Divines.
 They set up two ways of Salvation, one under the Old
 Testament, the other under the New: We own there
 are several ways to Hell, yet there is but one, and that
 Heb. 10. strait too, leading to Heaven, which is the new and living
 20. way, which be (Christ) hath consecrated for us thorough the
 Vail, that is to say, his Flesh. This in Substance, though
 under different Circumstances, was for his People under
 the Old, as 'tis under the New Testament: The whole
 Church of God, though consisting of Jews and Gentiles,
 is but one Church, so there is but one Head, Lord and
 Saviour, and so but one way to Salvation: Now that
 Church (God) Christ hath purchased with his own Blood,
 Rom. 3. that is by the Merits of his Death: God hath set forth
 25. the Messiah *Jesus Christ* to be a propitiation thorough Faith
 in

*in his Blood, for his People, under the Old, as under the New Testament, and we are justified by his Blood: Also Chap. 5. we have Redemption, thorough his Blood the Forgiveness of Sins: Withal, he hath made peace thorough the Blood of Ephes. 1. 7. his Cross: And the boldness we have to enter into the Holiest, Col. 1. 20. it is by the Blood of Jesus. So then under both Testaments Heb. 10. Men are justified and saved by Vertue of the Death of Christ Mediator, and thorough Faith in him (as 'tis at large expressed Heb. 11.) whether to come with the Jews, or already come with Christians, for the Apostle's words Acts 4. 12. are full, plain, and general; neither is there Salvation in any other, for there is no other name under Heaven given among Men, whereby we must be saved: Yet this clear truth they will not yield to, for faith * one of them, what * Smalc. Frantzius writes, that the Ancients believed in Jesus to come, and thorough that Faith were justified, ought to be reckon'd among the grossest errors.—Justification by Faith was never profered to Men before the coming of Christ, neither was it promised that Man should be justified by Faith; yet Abraham was justify'd by Faith, for Abraham believed God and it was accounted to him for righteousness, wherein did he believe Gal. 3. 6. God? Not only in the promise that his Posterity should be very numerous, but also chiefly at the promise that the Messiah should come out of his Seed, and in thee shall all the Families of the Earth be Blessed, which was a renewing Gen. 12. 3. of the Promise made to our first Parents of the Woman's Seed, which then God fixed in Abraham's Family; now this Seed of his in whom all the Families of the Earth should be blessed, is what Abraham believed, and that Faith of his concerning it, was to him accounted for Righteousness, and there is no doubt to be made, but that God who so familiarly conversed with him as with a Friend; for so Scripture calls him, in a special manner revealed to him the Mystery of his coming in the flesh, for it was the Son of God, the second Person of the most holy Trinity, who at several times under the name of an Angel, and in the shape of a Man appeared to Abraham, who, as our Lord saith, rejoyced to see his day with the Eye of Faith, that day or time when he appeared in the flesh, which Abraham who lived so long before did see, not as actually present, but as to come; and that Faith whereby Abraham believed in a Saviour to come, he was justify'd by, and as he is called the Father of all them*

Ephes. 4.
5.

Rom. 3.
28.

* Smalc.
ibid.

Isa. 53. 5,
6.

1 John 1.
7.

Rom. 3.
24, 25.

and 5. 19.
Galat. 3.

13.
† Socin.

de servat.
1. 4.

* Smalc.
† Socin.

de justif.
p. 77.

Ephes. 2.
8.

Ibid.

Heb. 2.
10.

Chap.
12. 2.

them that believe, so all believers must have the same Faith which he had; for there is but *one Faith*, and *one Lord*, which imports one and the same object of that Faith only with this difference upon the account of time, that *Abraham* believed in him that was to come, and we in him who is already come. Now to the later part of what *Smalcus* saith, that there is no promise that Man should be justified by Faith; I say if it be not by Faith, it must be by Works, for there is no middle, but seeing *St. Paul* in several places of his Epistle to the *Romans* doth so positively exclude Works, not only those of the Law, but also those call'd Evangelical; with the same Apostle we must conclude *Man to be justified by Faith without Works*: but they are thorough paced, for *regeneration and other good works, Love, Invocation, Obedience, Hope, Charity, &c.* far from being the effects of Justification, that without them there can be no Justification, that is, they are the cause of it, as * one of them is not ashamed to write.

The Scripture in so many places saith that Christ's passive obedience was for us, is imputed to us, and we thereby are justified; for he was wounded for our Transgressions, he was bruised for our Iniquities, the Chastisement of our Peace was upon him, and with his Stripes we are healed. Also the Blood of Jesus Christ his Son cleanseth us from all Sin, so in other Texts quoted in the Margin: Yet for all this, these Wretches with a brazen-face do thunder against this Holy Doctrine as † absurd, impious, forged, and contrary to Divine and Human Reason; yea, so filthy and execrable, that he believes since the beginning of the World there was not a more pernicious error. And that Man's † Disciple impiously calls it, an Imposture of Satan. But they go further and say God justifieth Man for his Obedience and own Righteousness, for saith the * Herefiark, to be justified of God is nothing else but to be declared just which must necessarily be when the Precepts, whatsoever they be, of the Law be both given, are kept. Thus Men need not seek in God for what they have in themselves, for which they would make him accountable to them; but they sink deeper and deeper into the mire, for Faith which the Apostle calls the Gift of God, with an exclusion, and that not of your selves, they affirm God not to be the only cause of, seeing Man of himself by strength of his own Will may receive it, for thus he goes on, out of what hath been said

it appears what is in Man the cause and foundation of his Faith, namely the love and desire to do Good and to avoid Evil: And as they overturn all Divine Means of our Salvation, so that pernicious Man would strike hard as the Captain of it, and the Author and Finisher of our Faith. And in that great Work which he alone hath effected, for he hath troden the Wine-Press alone, and of the People there was none with him, yet blasphemously he would therein make a Tool and Instrument of him, for he saith † but we must not so trust † Socin. in Christ Man, as if he were the Author of our Happiness, cont. that is the first and only cause-- but only as in the second and in- Wiekum. strumental; so not the principal efficient meritorious c. 4. cause, yet Paul' in his Epistles wishes equally Grace and 1 Cor. 1. 3. Peace from God the Father, and from the Lord Jesus Christ, Heb. 5. 9. whom all other inferiour causes do depend upon: For 1 Cor. 6. he became the Author of eternal Salvation unto all them that 20, and obey him; all this confirm'd by the many Glorious Titles 7. 23. given him in Scripture: and in plain words we by Paul 1 Tim. 2. twice in the same words, are said to be Bought with a Price. 6. which Christ himself paid; for he gave himself a ransom Matth. 20. for all, whom he laid down his Life for, and that was 28. the end of his coming into the World; he came to give Ephes. 5. his Life a Ransom for many, and he hath given himself for 2. us an Offering, and a Sacrifice to God. Several other things in the word there are to this purpose, but this is full and plain enough.

When according to several places in Scripture, we say, we are justified by Faith laying hold upon Christ, and thereby applying his Merits unto us, that wise, modest, and humble Man calls it merum humanum commentum, &c. * a meer invention of Men, and a most vain dream: * Socin. de this and many more things he saith, but proves none, Serv. part. no Scripture to confirm what he saith. What the word 4. c. 11. doth attribute only to God's Mercy, to his free gift Faith Esphef. 2. and not to Works, least any Man should boast, he doth to 8. 9. Man's honesty, ex probitate, 'tis Man's probity that makes Socin. de him believe the Gospel: but to shew how they stumble at Serv. part. nothing, they say that an unbeliever and unregenerate 4. c. 12. Man can do good Works, which positively they affirm, † Smalc. certum est, &c. † 'tis certain that an unregenerate man, by cont. frantz. nature and his reason, can do good works? but how can they disp. 1. de be good except there be a good Principle, a good Mat- bon. Oper. ter, a Right manner, and a good End, which are the four

four necessary Circumstances to denominate a good Act, if but one of these be wanting it may not be called a good Work, besides that every one of these parts must be within a due degree whereof the want makes the Action defective and so hinders the goodness and perfection of it, besides that what good of any kind is in us, it comes from God, for faith the Apostle, *God worketh in us both to will and to do, of his good Pleasure* : how can an unregenerate and unbeliever do good works and acceptable to God? seeing

Heb. 11. 6. Scripture assures how *without faith it is impossible to please him*, they also would have our Conversion and Regeneration, which is God's proper Work, to be in Man's Power, when alas the second Creation is no more than the first, that is not at all, within the Sphere of any Man's Activity, for 'tis altogether incommunicable to the Creature.

As they meddle with every material thing in Religion, so they spared not the *Sacraments*, whereof first and in general they deny the necessity, of Precept, and as of means which God hath appointed to convey divine Graces to us, which to affirm faith † *Smalcus*, is *fabulous*, and worse in another place, *per sacramenta*, &c. to say * *that by the Sacraments, grace is convey'd to men, is next degree to Blasphemy*. How soon would they turn Blasphemy upon us if ever they had the upper hand. In particular of Baptism

† cont.
frantz. disp.
9. p. 422.

* Exam.
100. Err.
err. 93.
† Socin.
disp. de
bapt. c. 17.
* Smalc.
exam. err.
100. Err. 9.

they say, *that the Doctrine of Baptism is not a fundamental or necessary article of Faith, but such as Christian piety may, consist without, and concerning which every one may abound in his own sense*, nay, *ipsissimam falsitatem*, &c. * 'Tis falsehood it self to say that Christ hath under pain of losing Eternal Life, tyed men to the use of them : we do not say they are absolutely necessary, for God is not tyed to means, but they are Ordinances of God's own Appointment, which he hath tyed us to as means conducing to bring us to the end of our Salvation and is it not a great Sin, to disobey God with neglecting and slighting his Ordinances? Sure I am a great threatening was Thundered against such in the case of Circumcision, *The uncircumcised man Child was to be cut off from his People*; for he hath broken my covenant, which was the Reason of it, and we have a notable Evidence of the danger which in the inn *Moses*, was in, for having neglected it in one of his Sons, when the Lord met him and sought to kill him. Now Baptism is an introducti-

Gen. 17.
14.

Exod. 4.
24, 25.

on into the Church whereby we are made Members of it admitted into God's Covenant, and take upon us his Badges and Livery: *the washing of the new Birth and the renewing of the holy Ghost*; which in the matter of our Salvation is no small thing, yet they say, * *it belongs to our Sins no more than Noah's Ark, Jeremiah's Yoke, and King Joash's Arrows, without special command of God*: but do they every day look for a Command? did not Christ once for all say, *go and Teach all Nations Baptising them*? Did not after that precept the Apostle's baptise Persons and whole Families? but Socinus,† as if he had known Christ's mind better than himself and his Apostles saith, *the Baptism of Water was not Commanded by Christ, but only freely used by the Apostles*. And that the Baptism of Water was only for a time, not perpetual, so it doth not belong to those who come after; *the Command of outward washing given by Peter, Acts 2. 28. was not for ever, but only for a time*: thus he and others of his Kidney go on after that rate. They also slight infant Baptism as of no advantage, which may as well be left off as used. They positively say, * *Infants do not at all belong to the Ceremony of Baptism, for neither is there any Precept for it in Scripture, nor have we any example of it*. This to favour Anabaptists: yet the Baptism of Infants is a Divine Ordinance, and this is to Unchurch and Unchristianise them. 'Tis an error, saith one of them, *to think that the Baptism of Infants is a Divine Ordinance, or really a thing that agrees therewith*. Many more things of that nature we read in their Writings.

As to the Lord's Supper, they are against the name, for they would not have it call'd Sacrament, and have very wrong Notions of the thing, for they make of it a bare empty Ceremony which neither effects any thing in us, not doth God thereby bestow any grace upon us, only we thereby return God Thanks: yet Paul calls *the bread which we break the Communion of the Body of Christ*, 1 Cor. 10. and *the Cup of Blessing which we Bless, the Communion of the Blood of Christ*. Therefore the Elements in that holy Sacrament, are no empty signs, for therein the Lord's Body is to be discern'd, and he who doth not, *Eateth and Drinketh Damnation to himself, not discerning the Lord's Body*. Chap. 11. 29. The word Sacrament they call barbarous, invented by idle Men, containing something of superstition or in part of Idolatry, and hath been made use of to conceal the fraud;

Tit. 3. 5.

* Scrivier-
us de bapt.

Matth. 28.
19.

† Disp. de.
bapt. c. 16.
baptismum
aqua, &c.

C. 5. p.
53.

* Racov.
Cat. p. 151.

fraud : But the word hath abundantly been used by the Orthodox Fathers and Doctors of the Latin Church ; among the Latin prophane Authors it hath several significations, as first the Money in the hands of their *pontiffs*, in *loco Sacro*, deposited by those that were at Law : also it signified an Oath which was taken upon the invocation of God, hence in *Cicero's* sense, *Sacramento contendere*, and *jure jurando affirmare*, to take a Sacrament or an Oath, are the same: among the Ecclesiastical Authors, sometimes 'tis taken in a larger sense for every Secret or Mystery of Christian Religion ; at other times in a stricter sense for a sign instituted of God whereby he doth Seal his graces and benefits unto his People as here it is. Sacrament a *Sacred*, because 'tis a Sacred thing, and also therein we take an Oath to Christ to own him as our head and to fight under his banners ; Now the signification of words is what use makes them to be, and 'tis received in all Orthodox Schools as appears by the several Confessions of Faith : so though it be abused and misapply'd by some as *Papists*, 'tis no just cause to wrangle with the word, nor for me here to say any more about it : the Greeks call it *μυστήριον*, Mystery, which is no less Ambiguous than that of Sacrament.

* *Smalc.*
disp. de
Cenâ, thes.
106.

But to the thing : *nobis in cœna*, &c. saith one, * 'tis the veriest and purest truth of the Gospel, that in the Supper nothing is confer'd on us, only we thereby give God Thanks : to say that in that action Christ doth communicate to us his Body and Blood, is a doctrine to be rejected as absurd, pernicious and an old *Womans Tale*, and the very Children may understand how much they dote and are near upon running mad, who in the eating of Bread and drinking of Wine, seek for the Body and Blood of Christ : thus these Wretches do ridicule and impiously prophane the high mysteries of our Faith : and though we explain it to be not in a corporeal manner, as *Papists* say, but in a spiritual, yet they will not be satisfied, for say they, † *sunt qui*, &c. there are those who in the Lord's Supper think to be truly partakers, though spiritually, of the Body and Blood of the Lord, which Opinion is with the rest, detestful and erroneous. And 'tis added, *haud animadvertunt*, &c. || they do not take notice how in that Sacred Ceremony, there is nothing belonging properly to any singular advantage for us in the matter of Eternal Salvation, but only it tends to the glory of God and of Christ. They destroy the nature of the

† *Racov.*
Cat. p. 146.

|| *Lib.*
quod Re-
gni polon,
&c. Cap.
4. *Err. 5.*

the

the Sacrament which by a visible sign represents an invisible grace, for as Bread nourishes our Body, so doth Christs Body Spiritually feed our Souls; and as Wine quickens and cheers up the Body, so the Blood of Christ works the same effects upon our Souls, which to deny is to make the Seals of the Covenant to be insignificant and unprofitable, and to deprive us of the Spiritual Joy, Comfort, Assurance, and increase of Faith, which thereby we receive, for the Lord's Supper, is a comforting and a strengthening Ordinance. † *How can it be true, saith Smalcus, that in the use of the Lord's supper, Faith is strengthened and increased, seeing some who receive it, may happen to be most confirmed before they receive! Socinus, Morosovius, &c. say the same, but there is no Man so much strengthened and confirmed, but he may admit some farther degree of strength and of grace, and according to the Apostle's exhortation we must daily labour to grow in Grace and in the Knowledge of our Lord.* They also deny that Believers by the right use of this Sacrament do obtain this sealing of God's Promises and the Remission of their Sins, tho' our Saviour says, *this is my Body which is given for you, and this is my Blood which is shed for you.* But according to them 'twas in vain and to no purpose, yet Paul assures he said *this is my Body which is broken for you*: But this Doctrine, that we have advantages by the receiving of that holy Sacrament, when 'tis worthily done, is by them call'd || *great errors, which 'tis time to own, and not to deceive* || Smalc. *ourselves and the People of God, with trusting to such forged disp. 11. Consolations.* Thus according to the Prophane Spirit de Cæn. which they are acted by, they despise both God and his Holy Ordinances.

But let us pass to other things. As Socinians would overthrow the foundation of the Church, namely, that Christ is the proper Son of the living God, so his Church they would make unknown and undiscernable, and so confound those who would find out, which and what it is? Because every one who is desirous of Salvation, which is to be gotten only in Christ's Church, would go about clearing to himself whether or not he be a Member of that true Church, because also there is the Synagogue of Satan; therefore there are some certain proper marks and characters whereby to know it; these make a great Controversy between Protestants and Papists: But Socinians would

have us not to mind or trouble our Heads about such things, for say they, * 'tis no great matter for any to inquire
 * *Rac. Cat.* p. 234. *non* after the signs of the true Church; &c. but is it not a convincing Argument to make us know the true Church when the true marks are found, and to assure us we are Members of it, as for the Saving Doctrine which therein he mentions, he would have it to be the *Socinian* Heresy.

† *Disp. de Ecclef. sect. 6.* † *Smalcus* plainly denies the sincere preaching of the word and the right use of the Sacraments, (which all Protestants affirm) to be the true marks of Christ's Church: he also affirms that the right use of Sacraments may be among some who are not God's people, a strange doctrine indeed, for there is no right use without a sound mind and an upright heart, which can be found only among God's people.

Another great error they have about the Church is this, the Church saith *Socinus*, may totally fail for several Ages, and hath actually failed; this, as I am apt to believe, and I elsewhere have given my reason for it, tends to suggest that the true Church was lost till he came and did set it up: we own that at sometimes of great Persecution to Man's Eye it was invisible, yet for all that there was a Church: though *Elijah* thought, he only was left, yet
 1 King 1. 19. 14. 18. God had seven thousand left in Israel who had not bowed the knee unto Baal, whom the Prophet during that Cruel Persecution by *Ahab* and *Jezebel*, could not see: this of the Jewish, the like of the Christian Church, which is well called Catholick or Universal, in relation to both times and places; and as it hath been so from the Apostles time, so it shall be to the World's end; there have been Believers in all Ages, and of all Nations, though sometimes more, and sometimes less.

Furthermore they attempt bringing a Confusion into the Church (for they are Enemies to all settled Churches) with going about to destroy in it the Ministry by way of Office & witness these words of *Socinus* denying a necessity of Ordination in the Church. *Non video*, &c. I see no reason why a Man versed in Scriptures, and of probity, may not take that office upon himself: so say the Quakers and Anabaptists, but nothing weaker and less pertinent than this can be said upon the matter, especially by one who so highly pretended to be Master of reason: because he sees not, will not, or by reason of prejudices cannot see, therefore

fore it is not; this I may well call a proud way of Arguing, what he seeth not, others do; must all others be deluded and in the wrong, and only he in the right? one would think Scripture is plain enough upon the matter, for there is a Commission under the Gospel to exercise the Ministry as there was under the Law, and *no man* Heb. 5. *taketh, ought to take, this honour unto himself, but he that is* 4, 5. *called of God as was Aaron; so also Christ glorified not himself to be made an high Priest, but he that said unto him, thou art my Son, to day have I begotten thee.* Therefore upon the change of the Ministry, when after his Resurrection our Saviour appointed his Apostles to Preach the Gospel, he gave them their Commission, and laid that which he had received from the Father as the ground of theirs, *as the Father hath sent me, even so send I you.* And to the John. 20. Father he saith, *as thou hast sent me into the World, even* 21. *have I also sent them into the World:* so the Commission of Chap. 17. the Ministry of the Church came at first and Originally 18. from Heaven: thus Paul when he speaks of his Apostle Rom. 1. 1. ship, mentions his calling thereunto Paul called to be an Apostle: 'tis true his Vocation was extraordinary, therefore he saith, *Paul an Apostle not of men, neither by man, but* 1 Cor. 1. *by Jesus Christ, and God the Father:* yet we read how the Lord Jesus sent Ananias who laid his hands on him and Gal. 1. 1. said, *the Lord Jesus that appeared unto thee in the way, hath* Acts 9. 17. *sent me:* there must be a mission; neither went he to the Gentiles till the Lord said to him, *depart, for I will send* Chap. 22. *thee far hence unto the Gentiles:* so then a mission is necessary, for how shall they Preach except they be sent? Rom. 10.

Thus he Sacrilegiously intruded not himself into that 15. Office, but a Lawful call he had, at first that call of Ministers was extraordinary, the Apostles who had it, being immediately called, and extraordinarily endued with Gifts by the Holy Ghost, but when things began to be settled there was an Ordinary Vocation or Ordination called the *laying* 2 Tim. 1. *and putting on of the Hands:* thus said Paul to his Disciple, 6. *stir thou up the gift which is in thee, by putting on of my Hands;* and elsewhere he doth exhort him, *neglect* 1 Tim. 4. *not the Gift that is in thee, which was given thee by* 14. *prophecy, with the laying on of the Hands of Presbitery.* Thus the seven were chosen, and when the Apostles had prayed, they laid their hands on them. This calling and Ordination was from hand to hand to pass to after Ages, for the things

- Acts 6. 6. *that thou hast heard of me, saith the same Apostle, among*
 2 Tim. 2. *many witnesses, the same commit thou to faithful men, who shall*
 2. *be able to teach others also; and upon this account he gives*
 1 Tim. 5. *him a Caution to lay hands suddenly on no man, till after a*
 22. *due examination about the Doctrine whether sound, and*
a competent knowledge to teach, and a strict inquiry a-
bout Morals, a Good Life and Conversation: Moreover,
 1 Cor. 12. *doth not the word positively affirm, that God hath set some*
 28. *in the Church, First, Apostles, Prophets, Teachers, &c. again,*
 Ephes. 4. *he gave some Apostles and some Prophets, and some Evangelists,*
 11. *and some Pastors and Teachers; So in the Church there is a*

Ministry by way of Office, which no Man may take upon himself, but he who is lawfully call'd to't: The Church is God's House, who is the God of order; therefore to prevent confusion and usurpation therein, he hath appointed not only the spiritual bread and food for his Children, but also the Stewards and Ministers who are to distribute it: *And verily verily I say unto you, he that entereth not by that Door into the Sheepfold, but climbeth up some other way, the same is a Thief and a Robber.* Thus 'tis visible enough, how dangerous to the Church are Socinian Principles, seeing they tend to ruin her Doctrine, and allow every one a liberty to give God's Word what Interpretations they think fit, also to set up any one for Ministers of the Gospel, and thus to destroy the Order and Oeconomy which God hath settled in it: whence Confusion will necessarily follow. About these things, and in all Disputes concerning Religion we ought to have a rule to go by, and that is Scripture well explained and understood, that is according to the true signification of the Words and Sense in the Original, the scope of the Place, and the analogy of Faith; this rule must be true and certain, which cannot be as long as every one is allowed to turn it to his own Sense and private Interpretation:

* *Fonab
schlich.
ting. in
Symb. E-
pist. ad
Ioh. p. 3.*

* One of their Authors in his Exposition of the Creed, saith, *that 'tis most ancient and most simple, and from the beginning no Man doubted but that it contained the Apostolical Doctrines.* But he saith not enough, for that Creed must be received not onjy as to the words, but also in the sense wherein the primitive Church took it.

It is very unreasonable in them to go about setting up their own private Opinions over and above, and to the prejudice of the publick and universal ones, 'tis too much

to abound in their own sense, and to despise the general consent of the primitive Church, as if excepting a number of Hereticks, all the World had been blind and in darkness till *Socinus* came, so before there was not, nor is there now any true Church but of their own Sect: they refuse to joyn with those who went before, because, say they, they were fallible, yet they would have us to joyn with them, so 'tis but reasonable for us to ask them to prove their infallibility; it argues a great pride in them that in matters of Religion, even as to the Fact, which cannot be proved meerly by the light of Reason; they will not in the least submit to the judgment of others, who are witnesses of the times, yet take upon themselves to frame a new Religion, make new Articles of Faith, and set up for Judges whether or not, at their pleasure, to receive or reject matters of Faith, and the Doctrines hitherto received by the Universal Church: 'tis true they have been cunning enough to enlarge much the pales of their Society, therein to receive more Men and of all sorts, to that effect *Socinus's* System is compiled of a Rapsody of complicated Heresies; therefore to avoid the name of Innovator, he saith, *nullum, &c.* † *In my publick writings* † *Apolog.*
I asserted no doctrine, which before my coming thither (into Poland) had not been owned by others in this Kingdom or else- Martin.
where. Yet his Uncle Lælius (who had been his Teacher, Vadovit.
and whose Opinions he defended) in the Preface of his Explication of the 1st. Chap. of John's Gospel, declares his Interpretation to be new, the true sense whereof, saith he, had been mistaken by all Expositors that were before.
'Tis true, that generally most of his Heresies were broach'd before him, whereunto his Uncle and he after, added some few things, and thereunto gave a new form, which to give a greater Authority unto, he saith, how
* *in what he had written in answer, ad palæo-logum de Magi- * Epist. ad*
stratu, he owned no other Master or Teacher but God and Squarcilu-
Scripture, besides his Uncle Lælius, dead long before, or ra- pum. Tom.
ther some few Writings or Annotations of his; this in the 1. p. 382.
same place he also extends to the universal knowledge of Divine Things: And tho he owns there be still some things which he might learn, yet hitherto he met with none therein able to teach him. And this Man who seems to scorn to learn any thing of others, hath forged and fram'd a new Body of Divinity, and squeezed what he could out of his
Brains,

Tom. 1. p.
502.

1 Tim. 6.
20.

Brains, that very same he publish'd and would have us to believe as Divine Truths, as if to the exclusion of the whole Church, he had been constituted the only true Interpreter of God's Word: however this must be said, that to gain more Men to himself, he allowed others the same liberty he took, to Interpret Scriptures as they pleased; yet he insinuates, how in his Interpretations are the fitter rules for them to go by: and to please many Men about this, they give leave to bring in *commodam Interpretationem*, as they call it, that is not the truest but most to their purpose, the easiest, most commodious, or convenient, under which cloak they wrest it to a contrary sense; and in matters of Salvation Socinus is so complacent as to say that though one believeth things contrary to Scripture, as to believe *some things therein to be forbidden or commanded, which are not, he is thereby in no danger of being deprived of Salvation, or excluded from Heaven.* Yet Men should know how the Gospel and Christian Religion is a *Depositum*, a thing given in trust, whereof the Ministers are the keepers, for saith the Apostle to his Disciple, *O Timothy, keep that which is committed to thy trust*; 'tis then a thing delivered to, not invented by thee, not thine own but Christ's; 'tis not of thy contrivance, but like a Steward thou hast received it and must dispose of it, not according to thine own fancy, but, according to the rule prescribed thee, without any alteration.

But as their Principles are dangerous to the Church, so they are to the State, for they would not allow the Magistrate, either in the legislative or executive part of the Government, in matters of Religion to punish any, though never so great offenders, yet by the Laws of God, Blasphemy and Idolatry were punished with Death, and as they agree with the *Donatists* against the Magistrates punishing for Heresy, and for leaving every one to enjoy his own Opinions; so for all their fair pretences, they are with them for a liberty in practices, and against compelling any Man to a Godly Life, which is an inlet to all manner of Immorality, as the other is a gap to every Heresy. In relation to the Magistrate, *Socinians* do joy in most of their wrong Notions about it, and though they do not positively and absolutely say the Christian Magistrate to be incapable of bearing the Sword,

yet

yet they say as good, for they would not have him to draw it out of the Scabbard, meaning against them, tho' for never so just and necessary a cause, especially about matters of Religion, which they wholly exclude from his Jurisdiction, yet as the *Anabaptists* did at *Munster*, so there is sufficient ground to believe, that if the *Socinians* could snatch the Power out of the hand of the Christian Magistrates that are against them, and lodge it in their own, no question but they would use their utmost endeavours there to keep it; and like the *Circumcellions*, a sort of *Donatists* in *Africa*, destroy all that are not of their Religion.

In few words, these are the right Notions we must have of the Magistrate, *first* that God is the Author thereof, whom he constitutes as his *Vice-gerent* upon Earth, thus he gave his People Captains, Judges, and Kings, who are all by his own appointment, for, saith the Apostle, *the Powers that be, are ordained of God.* Secondly, Christians may be Magistrates, because it being an Ordinance 1. of God; 'tis good, therefore Princes who are Head-Psal. 82. Magistrates, are called *Children of the most High*. Which is 6. to be understood as of *Monarchys*, so of *Aristocracies*, and *Democracies*, according to the several forms of Government in different Countries. Thirdly, Though the Authority of Magistracy may sometimes happen to be wrongly used, when it answers not God's end in the institution, yet God made it for a good end, for the preservation of peace, order, and honesty, in humane Society; therefore the Apostle exhorteth that *Prayers be made for Kings, and all that are in Authority, that we may lead a quiet and peaceable life in all godliness and honesty.* And Fourthly, the Magistrate's Office is extended over matters of Religion, and by his place he is bound to take care that his Subjects do profess the true Religion according to the Word of God, and do what he can to promote his Glory, and their Spiritual Good in the ways conducing to it, as also to discourage, discountenance, punish and suppress all that is contrary thereunto, whether in Doctrine or Practice: the reasons are these, *first because he is the Minister of God* Rom. 13. *for good*: Now 'tis God's Ministers duty, every way to 4. promote his Glory, which is never better done than when a due care is taken of true Religion; *secondly*, the Magistrate like a Father is bound to bring up his Children

Children in the nurture and admonition of the Lord. Thirdly, he is the keeper of both Tables of God's Law, so that he ought to punish the breakers of the first as are Idolaters, Cursers, Blasphemers, as well as those of the second, as Murtherers, Adulterers, &c. Moses was chief Magistrate over the Children of Israel, and into his hands God put them, thereby to him Committing the execution thereof; according to this the pious Magistrates and Kings under the old Testament as *Joshuab, Samuel, David, Jeshophat, Hezekiah, and Josiah* took care of true Religion, and of God's Worship; but if they would not mind those things, then *they would bear the sword in vain*, contrary to Scripture, which saith, *he is a Minister of God, a Revenger to execute wrath upon him that doth evil*. But to corrupt the true Doctrines of Religion, is certainly to do Evil directly against God, which is worse than against Men, and this was the practice of the *Constantines, Theodosius*, and other good Christian Emperours against the *Manichæans, Priscillianists*, &c. besides, we read in plain terms that the Magistrates ought to punish crimes, *Job* saith it, first in the case of Adultery, *this is an hateful crime, yea, it is an iniquity to be punish'd by the Judges*. Then upon the account of Idolatry, *this also were an iniquity to be punished by the Judges*; so we may say, Blasphemy no less Sin than is Idolatry, but greater than Adultery, is an iniquity to be punished by the Judges. Now no Man may deny that Princes and Chief Magistrates are contain'd under the name of Judges, seeing for the space of about 450 years God govern'd his People by several Persons call'd by that name.

Acts 13.
20.

Ex Steg-
man. p. 42.
43. ob id
ipsum, &c.

P. 32.

* The
grounds and
occasions of
the Contro-
versy con-
cerning the
Unity of
God. p 48.

Against this *Socinians* say, that upon no account any violent means should be used in matters of Religion, for saith one of them peremptorily, *no Judge is permitted to use them in religious matters*: but not to look back, this Doctrine is every day maintain'd in Print in those Pamphlets at any time to be seen in *Westminster-Hall*, and in every Bookseller's Shop. Among others in Mr. *Toland's* Letter to a Member of the House of Commons in Ireland, he declares, *he is a perfect stranger to any such Power claim'd by that Honourable Body*. And another in a Pamphlet lately publish'd, upon the matter hath these words, * *God reserves the execution of vengeance to himself, and therefore allows the Civil Magistrate no Coercive Power, farther than*

to preserve the publick Peace: this comes close upon the Parliament, which thereby they would exclude from meddling with things of Religion: Men may know what they would be at, by their petulant carriage towards some of the Honourable Members, when according to their Judgment and Conscience, they have spoken their Mind in the House, as it will appear by a Letter which I think fit here to insert, and which was made publick before: 'tis thus.

Honoured. C I R,

"**K** Nowing you to be a Person of Morals, and one that loves not Superstition nor Arbitrary Power, although your Voting in the House, and Arguing out of the House for a Standing Army, in Coffee-Houses, which indeed was for Chains for your self and Friends; and the evil Character you give, and some Reflections you have made on the Worthy, Learned and Pious Mr. Toland, makes me doubt your Reasons being clouded by Priest-craft and Court-craft: To redeem you from both, I sent to be left at your Lodging in the beginning of the last Week, two Books, as a Specimen of Mr. Toland's Labour and Parts: They will (I hope,) if you will not willfully shut the Eyes of your Reason, convince you of the Errors that Education, and a Superstitious standing Army of Black Gowns, (worse by far than a standing Army of Red Coats,) have wrought in you; the last will only take away your Liberty, but the first, your Reason, the last will only settle Arbitrary Power, the first Nonsense; Contradictions, Suspicion and Blasphemy against the only true God, who is, and will be most jealous of his Honour, I pray to him, and him only, to give you this Grace and Understanding in all things; your Friend if you will be your own.

Dated.
Lumbard-
street Jan.
11, 1698.
and direct-
ed for J.A.
Esq; to be
left at the
Lobby of
the House
of Com-
mons. Re-
ceiv'd from
the Door,
Keeper of
the House
Jan. 11.
and opened
afore us.
C.S. C.T.

Tbo. Firmin Redivivus.

This betrays no Wit nor Wisdom in the Scribler; but on the other side, can any thing more rashly, maliciously and insolently be Penn'd? It affords sufficient Matter for Observation; I have only time to take notice of that Spirit of theirs, which makes them charge those who differ from them with

H

Nonsense,

The true Character of the

Nonsense, Contradictions and Blasphemy; and as they so fallably and easily, charge the Orthodox with Blasphemy, so as sharply and easily there they would punish it, if once they had the Power in their Hand; as for the Learn'd, and Pious Mr. Toland, I doubt, he would make his own Panegyrick, which is indecent and fullom in a thing not true, nor to the purpose. But they go farther, and presume to deprive the Magistrate of the Authority which God hath given him, (and this should make him concern'd to look to himself,) for they deny him the Right to put any Man to death for any Cause whatsoever; thus the State is pester'd with these Vipers in its Bosom; * *Christ's precepts allow no Man to take away another Man's Life*, faith one, they make no difference between a private and a publick Person, no private Man indeed, ought to do so, but 'tis otherwise of the Civil Magistrate whom God hath Constituted to do Justice: Nay, they come to Particulars, and would not have Thieves, Adulterers and Murtherers punish'd with Death, which is to settle such a Society of Men as *Romulus* call'd to set up his new State: How can People live with, and be safe among such a Generation? yet one of theirs is plain enough; † *Quemadmodum, &c. As Christ commanded not to put murtherers to death, much less, may we say he ordered thieves and adulterers to be put to death*: Yet before the Law, Adultery or Whoredom (for the Woman was a Widow,) was punish'd with Death, as we read in the Case of *Tamar*, (which *Francis* in his *Thef.* 30. brought in for an instance,) who should have been burnt; but 'tis all one to them, for faith the same Author in the same place, *As well the things before, as those under the Law, we must look upon to have been abolish'd by Christ, as far as they relate to Judgment*; which is as if he had said, Christ by taking away all Penalties and Punishments from Malefactors, hath by this Impunity encourag'd and allow'd them to commit Thefts, Adulteries and Murthers, &c. Is this the Gospel of Christ, who came to destroy sin, and reclaim Men from their evil ways, and plainly tells us

* *Ostorod. inst. c. 28. precepta Christi, &c.*

† *Smalc. Disp. de rebus Civil. Sect. 2.*

Gen. 38. 24.

Matth. 5. 17.

* *1b. Resp. Divinam Moralem, &c. The divine moral law, and with ad Thef. 47. it the law of nature ought to be reformed, limited and moderated.*

derated by the Law of Christ. What Reformers are these? this is a very great step towards *Antinomians*, if they be not such already; but such Principles lead not into Holiness, Righteousness, Good-Life and Conversation: But the Law of Christ is not contrary to the Moral, the abuses of which, he indeed, went about to Reform; for the *Jews* had through their Inventions and Innovations brought in many, but the Law it self, he never Reform'd; we find the contrary, when he said to the Man, *If thou wilt enter into life, keep the Commandments, which are, thou shalt do no murder, thou shalt not commit adultery, thou shalt not steal.* These are the three he mentions to be Reformed and Moderated, yet our Saviour far from mitigating them, and bringing in a moderation, puts a higher tie thereupon, when he saith, *Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart:* So to the same purpose he speaks about Murther, wherein he appears very far from dispensing from the strictness of the Law, whilst he presseth the inward Obedience in the Heart; but to return to the *Socinian* principle about abolishing and moderating the Moral Law, and putting no Man to Death for any Crimes, it is of a dangerous Consequence, for after this rate, 'tis not lawful either for the Prince by Arms to stand in the just defence of himself or of his Subjects, nor for the Subjects to take up Arms to defend themselves and their Prince: Thus if *Socinians* had the upper hand, and were about to destroy those who oppose them, then they would not have the Magistrate make use of Arms against them, though Blasphemers and Seditious; there are several things more of that nature, which I omit for fear of engaging too far in so fullsome a matter, leaving it for those whom it doth concern, to make farther Observations upon't.

However, as to the use of forcible means, I say we are against it, thereby to promote and propagate, but not to defend Religion, if by Arms it be assaulted, by the same it may be defended, for *Vim vs repellere licet*; an unjust Violence may justly be repulsed; yet we by no means do approve of the Popish interpretation given that Text, *Compell them to come in.* Those that are without may not well be forced, but invited and per-

Matth. 19.
17, 18, 19.

chap. 5. 28.

suaded to come in; but the case is very different for those who are in, for being Members of a Church, or of a State, or of both, as they enjoy the benefit of the Laws, so they must not presume to break them; but in things not against God's commands, they must be made to yield Obedience thereunto, curb'd and punish'd when they do the contrary, and when gentle and fair means have been try'd, but prove ineffectual; this is not to violate the Conscience, but to break the obstinacy of the Mind about Fundamentals in Religion. I own this was not practis'd by the Apostles, nor in their time, because, indeed it was not their work, nor their Commission, which was of another nature, but at that time there were no Christian Magistrates, all Jews or Gentiles; but the thing went otherwise, when Emperours and other Men of Authority in the World became Christians, then they became Nursing Fathers to the Church, defended and maintained it against her Enemies, by Arms against those who therewith assaulted it, and by Councils against those who would have undermin'd her Doctrines. And so it ought now to be against those who impiously Blaspheme that God whom the Christian Church ever own'd and worship'd,

* *Tom. 1.* whereunto the Adversaries agree, for saith * *Socinus*,
Sol. Scrup. Constat Justinum, &c. It is certain that Justin and Irenae-
30. ad eum. us had a different Opinion from what we have of the Per-
p. 327. son of Christ. Therefore Men who willfully recede from
 such Fundamental and Universal Truths, and Blaspheme
 there-against, may very well be restrain'd and punish'd;
 and by an Argument, *ad Hominem*; here upon the mat-

† *Epist. ad* ter, I return *Socinus's* own words upon himself, for saith
Marr. Va- he, † *The Heresiarchs who raise Seditions, and in promo-*
dovir. *ting their Heresies mind only their own conveniencies, ought*
most severely to be used, as those whose Fault and Vice
lieth not in the Understanding, but in the Will: He farther
adds, "How the Heresiarchs whose Frailty lies on-
ly in the Mind, ought to be dealt with as furious
"Men, and out of their Senses, because though they
"be pity-worthy, yet when found to do mischief, are
"restrain'd, and though these like the others, may be
"pity'd, yet if need requires, their endeavours to pro-
"pagate their Doctrine ought to be suppress'd, even,
"if otherwise it cannot be done, with Bonds and Im-
 prison-

"prisonment: That is, in plain English, if they had the Power in their hand, thus they would use those who differ from them, and by them are call'd Hereticks; so upon themselves they pass a Sentence of Condemnation: This Coercive Power at several times, hath by the Magistrate been made use of; it was for an instance, when several Bishops of the *East* met together to get *Paulus Samosatenus*, an Heresiarch, well known to *Soci- nians*, remov'd from his Bishoprick of *Antioch*, for his Heresy, and address'd to the Emperour *Aurelian*, who effected it. But to go much beyond the time of Christian Emperours, we have a remarkable example of what is the Duty, and ought to be the Care of Princes and Governours, to make use of the Power which God hath put into their hands to promote his Glory, and suppress all that is contrary to it. *Nebuchadnezzar's* Decree which he made after *Shadrach* and his two Companions, had miraculously been deliver'd from the fiery Furnace, that every, not only Person, but *Nation and People that should speak any thing amiss*; or as it is in the old Translation, *Blasphe-mie against the God of Shadrach, should be cut in pieces, and their houses be made a dung-hill*. If this Heathen King would not leave Blasphemy unpunish'd, but mov'd by God's Spirit, made a Law, and appointed a Punishment for such Transgressors, much more ought all who profess the Christian Religion, take care to see such Impieties suppress'd, or else as their Knowledge and Charge is greater, if therein they be wanting, they are in danger of suffering double Punishment. What Treason is in Humane things, that in some kind Blasphemy is in Divine; for as Treason is against the King's Person or Government, so Blasphemy is against God's Nature, or his Works, now as Treason is justly punish'd, so there is a Punishment due to Blasphemy.

Dan. 3. 29.

But to come to other things, I say that for all their pretences to Piety and Vertue, their Principles lead quite to the contrary, and what I am going to say, though there was nothing else can bring it home upon them; here I positively charge them by means of some of their damnable Opinions to encourage Vice, Prophaneness, Immorality, with all manner of Wickedness, and this, by the Grace of God, I can make good, so that

that it shall stick, and let them wash it off as they can: They are for the *Mortality* of the Soul after Death, like the Body, they would have her to be incapable of Pleasure or Pains, she neither acts, nor is acted by, but is asleep, together with the Body till the Resurrection-Day, to this purpose speaks * *Socinus*, which was † *Fr.*

* *Epist.* 5. *Puccius's* Charge against him: *Non me later, &c.* saith
ad *Volk. So.* *Puccius*, I know that thou deniest the *Immortality* of the
Epist. 3. ad *Souls* of those who are not *Christians*, in the *Resurrection*,
Dudith. so with the *Epicureans*, thou believest the *Impious Doctrine*
p. 507. that the *Souls* dye with the *Body*, and are both *Annihilated*
† *Def. Puc.* by *Death*. We use to say, sins are linck'd together,
cii ad *Resp.* and go by couples, so one *Error* draws into another;
Soc. tom. 2. thus by a good consequence, they deny there is now a
Oper. Soc. *Triumphing Church*, consisting of the *Souls* of those
p. 264. 267. who enjoy *God's* presence, when *Scripture* saith, *Bles-*

Rev. 14.
13.

saith the *spirit*, that they may rest from their labours. Upon this Subject *Calvin* hath written an excellent Treatise, call'd *Psychopannichia*, about the condition of *Souls* after this *Life*, to be seen at the beginning of his *Opuscula's*, which I refer the Reader to, not to trouble my self with refuting the *Dream* of the *Soul* falling asleep after *Death*, till the *Resurrection*.

They also deny that there shall be a *Hell*, being for a total *Annihilation*, that is, after *Judgment* the *Wicked* shall be reduc'd to nothing, as if they had never been,

† *Epist.* 3.
ad *Dudith.*
nec de *Im-*
mortalitate
anima &c.

then no *Torments* for them to suffer; upon this, † *Soci-*
nus speaks plain enough, I don't believe that any where in the whole *Old Testament* any clear mention is made, either of the *Immortality* of the *Soul*, or of any other *Life*: Here is your *Saducee*; but what's become of the *Soul* after *Death*? *Solomon* speaks to the purpose, Then shall the

Ecclef. 12.
7.
Psalm. 16.
11.

dust (that is the *Body*,) return to the *Earth* as it was: and the *spirit* shall return unto *God* who gave it; now in *God's* presence is fullness of joy, and at his right-hand pleasures for evermore. Certainly the *Soul* when 'tis with *God* in that special manner, must feel *Joy* and *Comfort*; but *Socinians* are of a contrary Opinion, for they affirm,

* *Smalc.*
Err. 100.
Err. 81.
Err. 98.

* *Anima Sanctorum, &c.* The *Souls* of *Saints* after *Death* feel nothing, and enjoy nothing: Nay, they deprive them of the blessed *Vision* of *God*, for he adds, The *Souls* of *Saints* do not see *God* before the *Day* of *Judgment*; yet *Scripture* speaks

speaks of a place of Ease and Rest, call'd *Abraham's Bosom*; and though Parables be not Argumentative, yet they are Illustrative, to make us understand as far as we are able, a thing that is, and that same place without any Parable our Saviour calls *Paradise*, when speaking to the repenting Malefactor, with a strong Asseveration he saith, *Verily to day shalt thou be with me in Paradise*. Which is evidence of his commanding Power there, hereupon the words of an antient Doctor are remarkable, * *Habes conquerentem ad Mortem Relictum se esse, quia Homo est: Habes eum qui moritur, profitemem se in Paradiso Regnare, quia Deus est*. Thou hast him complaining to be forsaken at his Death, because he is Man; thou hast him who dying, declares he Reigns in Paradise, because he is God, for none but God the King of Heaven hath Right and Power to dispose of places in Paradise. When *Paul* saith, *He hath a desire to depart, and to be with Christ*. He therein declares, how when God's Servants are departed this Life, they are with Christ in Heaven, a place of Joy and Comfort.

chap. 23.
43.

* *Hilar. lib. de Trin.*
p. 77.

Phil. 1. 23.

That there is a Hell, we by the Grace of God shall prove it out of Scripture, but before, I must follow the charge how to make the Soul insensible after Death, and the total Annihilation, which is plain denial of Hell, do take out of most part of the World all manner of Vertue, and open a wide Door to all sort of Licentiousness, Immorality and Wickedness; for if the greater part of the World be as they are, contain'd in their Duty more out of Fear of Punishment than love to Vertue; what then will not the Covetous, Ambitious, Unclean, Revengeful, &c. Men and Women dare to do to satisfy their several Passions, if once they are persuaded that after this Life no Punishment shall be inflicted upon them for all their Wickednesses? Are not Thoughts of Impunity an encouragement for them to commit Crimes? For the fear of a Judgment and Torments to come, are a Curb upon and Terror to the Wicked, as we read that *Paul's reasoning of Judgment to come, made Felix tremble*, After this rate they will fear nothing from God after Death, and being free from the terrors of Hell's Torments, their only care shall be how to avoid the Justice of Men, which they can more easily do than that of God, who cannot

Acts. 24.
25.

be

be imposed upon as Men are, if they can but hide themselves from Man's Eye, they will think they are safe enough, and say, *Let us eat and drink for to morrow we die*: However, let them do what they can to free Men from the Thoughts of Hell, yet I desire them to free them from the Terrors of an Evil Conscience.

Such false Teachers who would persuade others that there shall be no Hell, can hardly be able to persuade themselves of it, no doubt, but they wish it were so, neither God nor Hell: Scripture saith, *There shall be a resurrection of the dead, both of the just and unjust*. After Resurrection shall follow Judgment, for the Dead shall rise to come to Judgment, which shall pass upon all, both Just and Unjust; certainly that Judgment and Sentence shall be executed upon both, and as for some it will be Eternal Life; so by the Rule of Contraries, for others 'twill be Eternal Death; for as Felicity shall be Eternal, so shall Misery be. The Word of God speaks of Hell and of Heaven, of Goats and Sheep, Reprobate and Elect, as we read in the description of that Judgment made by our Saviour, where mention is made of *an everlasting fire*, and the Eternity of those Torments for Soul and Body, are expressed by *a worm that never dieth, and a fire that never shall be quenched*; and a furnace of fire, where shall be *wailing and gnashing of teeth*. Hence we see, *First*, there are after this Life Torments prepared for the Wicked, *for the Devil and his Angels*, for his Children. *Secondly*, those Torments are great, being represented by what can be conceived and expressed to be most painful, as is Fire, with a mixture of Combustible Matters to make it more fierce, therefore call'd, *A lake of fire burning with brimstone, which the beast and false Prophets were cast alive into*. Whether it will be a material Fire we may not well determine, for we must not presume beyond what is written, but a fire it is, for in many places God's word calls it so. *Thirdly*, Those Torments shall be eternal, for Scripture, saith it, and we must not pretend to be wiser, and know more or better than God, who in the fore-quoted places, calls it *An everlasting fire that shall never be quenched*; 'tis elsewhere call'd eternal Fire, suffering the vengeance of eternal Fire, otherwise call'd,

*called Everlasting destruction from the presence of the Lord, and from the Glory of his power, and 'tis to last to all Eternity; for 'tis said, that the beast and the false prophet, with the wicked shall be tormented day and night for ever and ever, which latter words plainly shew the continuation without intermission of those Torments, and besides Scripture, we have reason for it, if the joys of Heaven be Everlasting so must the Torments of Hell be: now both the justice and Truth of God, which are two unshaken Pillars, require that there be a continuation not annihilation of the wicked, for is it not just that the Soul and Body, which together sinn'd against God, should also together suffer the pains due to Sin? there must be an adequate punishment for offences against an infinite Eternal Majesty, but the finite Creature cannot intensively, suffer an infinite Torment, therefore must extensively, that is of an infinite duration, and whether or not the fire be Material, the wrath and curse of God can supply it with Fuel for ever and ever; now, that there is a judgment to pass and be executed upon all, I am sure it is the Apostles doctrine when he saith, *for we must all appear before the Judgment-Seat of Christ,* 2 Cor. 5. *that every one may receive the things done in his Body, whether it be good or bad:* the same Reason there is for bad as for good, and our Saviour speaks home when upon account of the Resurrection of the last day he saith, *they that have done good shall out of their graves come forth to the Resurrection of Life, and they that have done Evil unto the Resurrection of Damnation:* but damnation is not Annihilation; and can men be so impious as to think that the threatening of Hell is but a scare Crow, a forged Tale, or the Man in Clouds.*

Another error of theirs about Resurrection is this, that the same Bodies which are buried shall not raise, the question is not about the quality but about the Substance, which shall be the same but of different quality: God, say they, will give Spiritual ones instead of those we had here, which is a forgery wholly destructive to the Resurrection of the dead, one of the Articles of our Faith, for if there be new ones 'tis no Resurrection of the old ones, but a Creation of new ones? * *Corpora haec, &c.* said one, *these bodies which now we have, we do not believe they shall rise from the dead, but that God will give us others.* Which make him add, that *after the Resurrection we* I. *shall*

10.

John 5.
28, 29.

* *Smalc. exam.*

100 Err.
Err. 88.
89.

† *Exam.*
157. err.

shall Err. 107.

- Job 19. shall be like unto God, as to the Bodies: but Job whom I
 25, 26, 27. will believe sooner than him saith, though Worms destroy his
 1 Cor. 15. body, yet in his flesh he shall see God, and his Eyes shall behold,
 53, 54. and not another: and Paul affirms this corruptible must put on
 V. 43. incorruption, and this mortal must put on immortality. The same
 body that was buried shall rise again, for in the fore quoted
 place the Apostle saith, it is Sown in dishonour, it is raised in
 Glory, it is sown in weakness it is raised in power: so he still
 speaks of the same: and as the bodies that shall be alive
 at the coming of our Saviour shall be changed only as to
 the quality, in substance remaining the same as express'd
 2 Cor. 5. in the word, so shall the Bodies at that time, lying in
 1. 4. their graves, &c. thus we see it shall be the same in sub-
 stance, only a change in the quality; for 'tis just
 Phil. 3. 21. that the same Body which for the cause of Christ was upon
 Earth expos'd to ignominy, should with him be glorified in
 2 Thes. 1. Heaven, and that the bodies of Wicked men who sinn'd a-
 5, 6, 7. gainst God and deserv'd Punishment, should suffer it ac-
 cording to what the Apostle saith: But take notice of
 the Blasphemy in the Acts M. S. of their Racionian As-
 sembly Conference, *animadvertendum est, &c. men must*
take notice how Christ and his Apostles, were in some man-
ner forced to comply with the Opinions of men which then were
prevailing, as it appears plainly, enough by the parable of
the rich Man and of Lazarus for to be tormented in hell or be in
Abraham's Bosom are only fictions, like those which the Poets
writ of Ixion, Sylliphus, and Tantalus, as if Christ and his
Apostles had brought upon us as Truths of the Gospel.
The Fables of the Heathen Poets: that only the pious are
to live forever, is it not drawn out of Scriptures, which do
comfort only Believers with the Promises of Eternal Life?
Now if hence we infer that the wicked shall not live forever,
'tis not to be attributed unto us, but to Holy Scripture, the
like of the Death and Destruction of Devils: cannot we hence
well conclude that they shall be reduced to nothing: but how this
is to be, therein, in our judgment, every one may abound in his
own sense; the like must be said of the Torments of Devils and
Wicked Men: we know that Eternal Life promised the
Godly, is a Blessed Life, which alone is worthy to be
called Life, whilst the Pains and Torments that take a-
way the Happiness of Life, both in this World and that
which is to come, are in several places of Scripture well
known, call'd Death comparatively.

They

They farther teach that the pious men who died before † *Catech.*
Moses, knew neither † Christ nor * his Salvation, that *Rac. c. 11.*
indeed † God forgave their Sins, and gave them Eternal *de proph.*
Life, * yet without any promise, thus according to them, *munere.*
men were saved without a Saviour and without Faith, *Christ.*
for no promise no Faith, furthermore they say, that † * *Volkel. 1.*
Eternal Life and the Holy Ghost were unknown to *Moses's* *4. c. 3. and*
Law; thus they were without Faith, without hopes of *l. 3. c. 11*
a better Life, and without inward joy and assurance in † *Croll. de.*
the Holy Ghost, yet the law contained promises of a Mes-
siah to come, not only Temporal but also Spiritual and E- * *Rac. c. 5.*
ternal: the Seed of *Abraham*, especially that according to *q. vi.*
the promise, had a share in the promises made to him, *volk. 1. 3.*
renewed to * *Isaac and Jacob, heirs with him of the same pro-*
mise, now they had Faith, and thereby desired a better † *Racov.*
Country than that they came from, that is, as the Apostle *c. 5. q. 3.*
calls it, *an heavenly one.* They farther say, that by the *and c. 19.*
Covenant of *Moses*, neither was the Messiah promised, *sub fin.*
nor were they commanded to believe in Christ to come, *Heb. 11.*
But let this chiefly be taken notice of, * *multa poterant, many* *8, 9, 14,*
things might be said by the prophets, which the people was not *15, 16.*
bound to believe: there are too many more such erroneous * *Socin. l. c.*
things which it would prove too tedious to relate, and *ad quest.*
upon occasion I could abundantly produce, but they are *utrum fides*
nauseous, and so for the present shall say no more about it. *ista, &c.*

Thus far have I Characterized the Socinian Spirit, and
drawn it in its own Colours; which I hope may thorough
God's Blessing open the Eyes of People, to see the
cloven foot, and make men with just indignation to abhor
the Devil and his Works, yet after all this 'tis wonderful
to find how a number of People have been so bewitched
as to receive for doctrines such impieties and blasphemies,
but sometimes in his just judgment, God, as the Apostle
saith, doth send a strong delusion that men should believe a lie:
however, there was a great opposition against this Sect
when at first it began to appear, especially after *Socinus's*
publishing his wicked Book *de Servatore*, one *Covet*, a Pro-
testant Minister in *Paris*, was the first that answered it: in
and about *Poland*, where he went to settle, *Zarnoveci-*
us, Volanus, and others in those parts, and elsewhere, did
write against him. The assertions of the Colledge of
Posen de Trino & uno Deo, compiled by *Eutropius* came out
in opposition to his Heresies: but that which is very re-

2 Theff.
2. 10. 11.

markable is this, that in *Poland* all the reformed Churches of three several Confessions, namely the *Bobemian*, *Helvetic* and *Augustan*, or *Lutheran*, Unanimously joined together, and declared against those damnable Heresies, and in the year 1570. came to that famous agreement called of *Sandomir*, from the place where it was transacted, and afterwards confirm'd in several other Synods of theirs, as at *Posen* in the same year, at the general one at *Cracow* in 1573. in the particular one of *Xansens*, and of *Wlodislaw*: afterwards in the general of *Petricovia* in 1578. in the general of *Wlodislaw* in 1583. and at *Thorn* in 1595. in the Preface before the Articles of those several Synods are these expressions, * *Nos qui in Polonia regna, &c. We who in the Kingdom of Poland have reject-* ed the Idolatry of Anti-Christ and all Heresies contrary to the Apostolical Creed, and to those of *Nice*, and of *Arbanasius*, &c. which is plain enough against *Socinians*; and in the beginning of the agreement at *Sandomir* are named *Tritheists*, *Ebionites*, and *Ari-Anabaptists*, this Universal consent of theirs was in writing presented to three of their Kings, *Sigismund Augustus*, *Henry* and *Stephen*, all which Circumstances made the thing the more considerable, and set the Hearts of many against *Socinus*, upon the account of his Blasphemies, in so much, that in *Cracow* where he then resided, there was a great tumult by the Scholars and others, who hurried him out of his Chamber half Naked, though Sick, and he narrowly escaped being torn in pieces which made him leave that Town, and go to *Lokowits* where he died not long after.

The blasphemous Socinian Heresy confuted.

To the character which elsewhere I gave of that Heresiarks Person, I think now 'twill not be amiss to add something more and shew by what means, and upon what account his Blasphemous Heresies got so much ground: and as hitherto I exposed the *Socinian* Doctrines, so I hope now to discover their Spirit in their practices. The *Polonian* Knight who hath Written *Socinus's* Life compares him to *Ignatius Loyola*, yet whilst he doth it only upon some accounts, as their good extraction, pregnancy of parts, &c. he omits the main wherein the comparison is very fit and proper, and 'tis this, both have been Authors of pernicious Sects, whom what *Augustin* once said of *Fauslus* the *Manichæan*, that he was *magnus diaboli laqueus*, a great snare of the Devil, doth fitly belong to, besides the conformity of the name, for that *Manichæan*, and

and this *Socius* were both call'd *Faustus*, unhappy Wretches: ill meaning Men and Seducers have both ends and methods to carry on those ends different from those who follow the rules of God's Spirit; these here do unto themselves propose the Glory of God and his Service in asserting his Truths, wherein they are guided by his Word, but the others aim at their own Vain Glory, and seek themselves not the things of God, or of Christ; then 'tis no wonder if they chuse contrary means to come to contrary ends: when our Blessed Saviour came into the World, his end was to save it; therefore he proposed the ways conducing thereunto, as is a conformity to God's Will and Nature; thus because God is gracious, merciful, holy, and pure, he commanded Men to endeavour to be such, if they would please God, which is the ready way to happiness; he went not about to suit his Rules and Doctrine with their corrupt Inclinations; on the contrary, he crossed them with teaching them Repentance, Self-denial, to take up the Cross and follow him thorough the way of Afflictions and Tribulations, things in no wise pleasing our natural Affections; yet this is the way to Heaven.

But the Devil, though he be God's Ape, and would imitate him, for as God hath his Church, so Satan hath his Synagogue, his Laws and Ministers; yet instead of bringing Men to Heaven, as he sometimes with his false suggestions would pretend, puts them in the ready way to Hell, and with his Snares doth cheat and trick them into it, in order thereunto he studies the temper and constitution of those Men whom he would draw to himself, and offers suitable baits and temptations to effect it, thus with the offer of a *Fruit that was good for Food and pleasant to the Eye*, Eve was overcome by his Temptation: Contrary to what our Saviour practised, he doth what he can to please Man's humour and corrupt nature, where in he makes use of his Instruments: thus that great Impostor *Mahomet*, to satisfy his ambition, lust, and other carnal affections, he knowing how much, under pretence of Religion, Men are apt to be misled, went about to set up one, whereof some things of *Paganism*, *Judaism*, and *Christianism* were the ingredients, but he adapted it to the inclinations, manners, and customs of those whom he intended to bring into it, and finding how

Gen. 3. 6.

how in those Countries Men were extremely given to sensual pleasures, and loved Gardens, Fruits, and the like; he not only allowed all here, but also promised after this Life those pleasures which suited with their Affections, namely handsome Women, fine Gardens, and such other things, as they in this World liked best of all.

Thus among Christians, some wretches, whom, being puffed up with self-conceit and desire of vain-glory, God left to themselves to fall by their own council, soon fell into the Devil's Snares, who gave a wrong edge to what natural parts they had, and qualify'd them for his drudgery: and as *Self-denial* is the first thing which our Saviour prescribes his Disciples, so on the contrary Satan begins with infusing and promoting *Self-love*; his instruments do follow his steps, and by all means go about to gratify it: among such I reckon *Socinus*, who to gain Proselytes, first of all to make the Religion he was setting up easy, prescribed very few things to believe and to do, accommodated and fitted them to the natural inclination and corrupt nature of Men, which are very dangerous snares; withal to draw Men of all Sects and Sorts, he made such a mixture, that most, if not every Heretick, might therein find something for his Opinions; he makes the way to Heaven wide and easy for a Man of any Sect, without departing from his errors to come to it: there is in Man a repugnancy to be gainsaid, and a strong desire of liberty in our opinions of things, discourses, and actions; accordingly *Socinus* allows it to the full, for in his School, you may believe what you please, make new Articles of Faith, reject old ones, undervalue Christ, and rob him of his due as much as you can and dare, and have the liberty to censure the Opinion of others, which is very plausible to flesh and blood: but *Paul* saith, *how after his Conversion he conferred not with flesh and blood*. And as to their presuming so much upon Scripture, with giving their own interpretations such as they please: he tells,

Gal. 1. 16.

Rom. 12.

3.

I say thorough the Grace given unto me, to every Man that is among you, not to think of himself more highly than he ought to think, but to think soberly, according as God hath dealt to every Man the measure of Faith: The Old Translation hath it thus, that no Man presume to understand above that which is meet to understand, but that he understand-eth according to Sobriety.

As

As when God hath a work to do he never wants Instruments, for he fits them for his Work; so when he hath some Judgment to execute, he gives the Devil leave to prepare the evil instruments to be made use of; in this bad design, *Socinus* had suitable qualifications, as being of a good Family, good natural parts improved by the refined *Italian* Court-way, especially that of *Florence*, where he lived several years and got experience, and thereby became skill'd in the way of insinuating himself into Men's Affections with his being Civil, Affable, and Courteous, by which means he in *Poland*, where that cunning and craftiness are more strangers than in *Italy*, which is, I may say, the chief center of it, endeared himself to the friendship of some great Men in that Kingdom, who by their example and authority spread and propagated his Errours: also by the help of, whether natural or counterfeit Patience, Meekness, and other affected Vertues, which all are dangerous qualifications when made use of for bad ends: Satan is never so dangerous as when transform'd into an Angel of Light, so his Ministers ought carefully to be avoided when in Sheep's Clothing, and when they have a shew of Innocency and Candour, for then occasions are offered them to execute their wolfish ravenousness, to tear and devour the Sheep: but though God suffered this impious blasphemers to do a great deal of mischief, as to admiration in his just judgment he did *Mahomet* with his absurd, nonsensical, and extravagant impostures, yet by raising oppositions against him, he would not permit him to do all the evil he intended, for several pull'd off his Vizard and made him appear in his own Colours.

In some of his Writings, disputes and discourses, tho' naturally hot enough, yet he seem'd mild, patient, and moderate, knowing how our nature can more easily be enticed and gently drawn then forced, by which crafty means the Poison of his Errours more easily crept in, and was by him insinuated into the Minds of Men, as formerly the *Pelagians* and other cunning Hereticks had done before him, such Men as the Apostle saith, *by good Words and fair Speeches deceive the Hearts of the simple*, and as said in the same place, *do not serve the Lord Jesus but their Belly*, now such as *cause divisions and offences contrary to the doctrine which we have learned, we ought diligently*

Rom. 16.

18.

Jerem.
12. 6.

diligently to mark and avoid them. Hereupon we must take God's warning to the Prophet, *believe them not, though they speak fair words unto thee*, which we ought the more to mind because *Socinians* by means of deceitful words were first admitted and received here: when all *Europe* as *Switzerland, Geneva, Germany, &c.* proved too hot for them, and being turned out of *Poland*, then they sent hither to supplicate in the name of poor persecuted Protestants, upon which account they were pityed, and coming over some of them thorough *Holland*, where they met with too many Friends, they unhappily were here received for such as they had represented themselves to be, though when in time they came to be known, they cunningly held their peace, because they were watched. But of late, upon what encouragement, God knows, they are broken loose upon us both at home and from abroad; whence some of that outlandish cursed stock are come in and now live here, till God be pleased to disperse and suppress them, in the mean while they are like so many Vipers in the bosom of the Nation; upon this account we may observe two things, which usually happen and are the effects of a Corrupt nature, the *first*, that men in a wrong way are more diligent, careful and industrious to promote those hurtful ends of theirs, than others who are for a good cause, and which may do good, are to forward it, commonly one in a evil way, will go farther than another in a good one, the Truth is, he must go fast whom the Devil drives. The *second* thing is the general disposition in men to fall into those snares, and contrary to the dictates of Truth and sound Reason, to entertain false Notions, because they seem left to their choice to the prejudice of those Truths which have along with them a Command over our consent and belief: thorough such pretences and outward appearances of Modesty, Humility, desire of the Truth and the like *deplots and devices of Satan*, which the Apostle saith *we are not ignorant of*, and by these snares of the Devil, Men are by him taken captive at his will.

Rev. 2. 24.
Cor. 2. 11.

2 Tim. 2.

A thing which very much help'd *Socinus* to set up his errors, is this: when he came into *Poland*, he found that Country rent in pieces by several Factions and Sects of *Antitrinitarians* who were more intent to destroy the Opinions of their *Antagonists* than to confirm their own:

so he being a subtle and Crafty *Italian*, newly come among them, acted his part so Cunningly as to get himself to be the head, wherein he was favoured by the State and Constitution of that Kingdom where great Men have much Power, and great Influences, that Nation being stiled *Martialis ferox* upon the account of the fierce and Arbitrary Spirit of Men of Quality, and the ordinary people very much kept under by them, not daring to oppose, he being there, to strenghten himself, made a *Rapsody* of most Heresies before him and of others then on Foot in those parts, which he would never have attempted in *Italy* for fear of Fire and Fagot, nor in *Switzerland*, whence he was forced to fly away; and to please *Heterodox* Men of all sorts, he therewith compiled that unhappy *System* of his, wholly or in part to engage greater Numbers of Men to defend it. At that time *Poland* abounded in Monstrous Opinions which he cemented and join'd together, and notwithstanding some divisions, did set up for head of all, this Man from his Youth began to be fitted to produce Monstrous things, for besides his Uncles Directions, he being born within the State of *Toscany* which generally brings forth the most refin'd Wits of all *Italy*, and so I may say of *Europe*, had working brains of his own, which prompted him to new things, and as *Italians*, are very apt to indulge their natural Genius, which by experience I know in these late times, commonly to lead them to mischief, as we have a late instance in the person of *Borri* who among other Extravagant alterations, which he made in some Articles of the *Papish* Religion, for which he was in the Inquisition, and is now, if not lately dead, under confinement during Life, in the Castle *San Angelo* in *Rome*, he made the *Virgin* a Goddess, of the same Nature with God; so *Socinus* had several Contemporaries and Compatriots whom I named elsewhere, who with him acted their parts upon the same Stage. Now I say, *Socinus* being a busy Man of an active and stirring Spirit, and in his time matters of Religion, being the general discourse of the World, he apply'd his Wits that way, and though may be at first, he was not altogether so bad as he proved at last, he began by degrees, so publish'd with a disguised name *Castellio's Pelagian Dialogues*, afterwards his Book *de Christo Salvatore*; as when an Enemy goes about to besiege a place, he begins with the outworks and so by degrees comes to the Bo-

dy: thus Christ's Enemies begin with acting against his Grace, and at last do attack his Person.

He and his followers use to slight and unconcernedly to speak of Holy things and of Religion thus, *it seems to me, I see nothing*, and the like: according to that Spirit they little care what interpretations they make of God's Word, which thus they impiously make a stalking Horse of to their wandring Thoughts and for sinister ends of their own, namely, as they and our modern *Socinians* here say, to improve their Parts, promote Learning and make new discoveries, that is in plain English they may be prophane at God's own cost: if they have a mind to improve their parts, let them make choice of other matters, as Philosophy, Mathematicks, and of what other humane Arts and Sciences they please, and not for their Pride and Vain Glory to prophane God's Field; and therein sow their own Tares, and to make Religion and the Church subservient to their Evil intents and purposes.

Another thing they do, as may be seen in most of their late Pamphlets (which indeed is neither fit nor decent) is often to commend themselves, and bring in others who speak well of them, but it had been much better not to have brought themselves under a necessity to need Begging or Borrowing such Certificates of their good behaviour. This puts me in mind of what our Saviour said to the Pharisees, *ye are they who justify yourselves before Men, but God knoweth your Hearts*. 'Tis true there hath been some who may be, out of a Principle of Charity and a Spirit of meekness, would have invited them out of their Errours, but these are so far gone in that way as to stand in need to make some kind of Apology for themselves, yet that method of gentleness is ill bestowed upon Men of an obstinate and stubborn Spirit, and hitherto hath proved uneffectual, for by the abuse of the thing they are grown Haughtier and Prouder, so that sometimes they make their own Panegyrick, as I * observed in the *Vindication of the Epistle and preface to my Book*. And in a place of the mock Apology against me, one of them saith, *one † of our Learn'd Bishops doth not think the Unitarians would dishonour Christ, only they think that to make him equal with the Father is a disparagement to Almighty God*. Such a passage may be, though I do not remember to have read it, yet I am apt to believe with passing thorough their hands it hath gotten a tincture of

Socinianism,

Luke 16.
15.

* P. 27.

† P. 20,

21.

Socinianism, but what makes those Men so busy as to decide, that to make the Son equal with the Father, is a disparagement to God Almighty? when the same in several Texts of Scripture quoted elsewhere makes him his equal, Zech. 13. and in one place calls him *my fellow*, and in many Texts of the New Testament, Christ makes himself equal with the Father. But let me warn those who have a favourable Opinion of them to have a care of what they Write, for thereby we see how apt they are to take Advantage of any thing, so every stroke of a Charitable Pen they would use as an Argument of their good and sincere intentions and of their being in the Right, for as they make of it a Trade to wrest Scriptures, so they do the Writings of others which I have a particular cause to take Notice of, because I said that some *Arminians* went Hand in Hand with *Socinians*, presently, as well observed by * Mr. Lobb, and in the † *remarks on a Paper sent by some* * In his Letter to Dr. Edwards. † P. 12. *Eminent Presbyterians to the Congregational, &c.* They lookt upon't with a multiplying Glass and would bring under their Banners not only almost all the Church but half of the Presbyterians, &c. Which in my Answer to the two Letters I take Notice of as of their want of sincerity, and to speak plainly, I now may call it one of their Tricks which they are so full of.

As indeed in their whole Carriage one may easily perceive it, for it hangs altogether, and in the bottom it appears in their Doctrines and Practices so contrary to Faith and to the Rules of the Universal Church: besides the Self-Conceitedness and Pride of their Pen-Men who despise all that are not of their Mind, and with Blasphemy deride true Religion, and to that purpose make use of lies and Calumnies, but when hard press'd, are reduced to piteous shifts: their zeal for Christ and Gospel Truths which as much as they are able, they pervert, may be look'd upon as meer Hypocrisy, and in defence of their Errours, they shew a great hardness of Heart and dissimulation, and as they betray the Truth, so spare not those who defend it against them, and load them with invectives full of gall and bitterness, which is an effect of Passion, so contrary to the Meekness and Moderation * *Epist. ad Galat.* which they would seem to pretend to, as we find *Socinus* doing against *Puccius*, whom he sharply upbraids * *for 100 Tom. 1. p. much relying upon his Opinions*, which exactly was *Socinus's* 497.

* *Squar-*
ci-
al. Epist.
ad Socin.

† *Affert.*
posnan. 10.
in oper. Soc.
p. 510.

* The
Charita-
ble Samar.

Acts 15.
39.

Original and inherent Sin: the extraordinary care also which he took to publish, and every where to disperse his Works, argues in him no small Vanity and Ambition: as for his Passion when he disputed, which then he could not command so well as at other times; we have the Evidence of a familiar Friend of his in these words, * *Scio non suspicor, &c. I do not guess at, but know thine immoderate bane in dispute, how often have I warned thee, when thou wast about disputing, or wrangling concerning light matters, and disturbing all things with the greatest Clamorousness?* This Man who against the proper and natural sense of Scriptures, would force his own upon them, † to fill up his measure, doth scornfully speak of the *Nicene* and *Athanasian* Creeds, received by the Universal Church: but what need we go so far backward as *Socinus's* time for these things, when now among us we have a fresh Evidence of that Spirit of theirs in a late * *Pamphlet*; how unworthily doth that Scribler speak of the Council of *Nice*, which, saith he, *was principally Composed of a pack of wrangling contentious Grecians, Men bred up in Controversy all their Life, and perpetually quarrelling one with another*; all this he saith gratis, and as his own deluded Opinion: that among them there might have been some such ones, I will not dispute, but he cannot say all were so: that Council was summon'd by a great and Christian Emperour, *Constantine*, who was present, and upon that account, things must be thought to have been managed with good order; besides that, what he saith is not to the purpose, the question being not about their Temper, but about the Matters lying before them; a cause is never the worse in it self for the frailties of those that own it; may any one disparage the Gospel preach'd by *Paul* and *Barnabas*, because they fell out and parted about a thing of no moment, whether or not they should take *Mark* with them. But 'tis fit I should say something in vindication of that Famous and first Christian General Council, summon'd by a Christian Emperour, now when by this occasion I am put upon it.

We must not wonder if some Heretick condemned by the Council, such as *Sabinus* at that time the head Man of the *Macedonian* Heresy, and now our *Samaritan* would reflect upon it, but the account we have of the qualifications of those who were in the Council is much different and

and contrary to what he would insinuate, there were Men of great Learning, Piety, Exemplary Life, Wise, Eloquent, Sober, Discreet, Modest, and of Courteous Behaviour; some considerable for their sufferings, and others respected for their great age, and as that Assembly was notable for Quality, so for number, there being above 300 Bishops, of which number were *Paphnutius, Spiridon, Eusebius of Cesarea, &c.* Men of great Fame, with a vast number of other Divines, with several Lay-Men, good Philosophers to assist them, therefore not so despicable as unworthily and falsely he would traduce it, so consisted not of wrangling *Greeks*, but if we may believe * *Eusebius*, there were Divines out of *Egypt, Lybia, * Constant. Thebæa, Arabia, Palestina, Phœnicia, Syria, Cilicia, Galatia, l. 3. Pamphilia, Cappadocia, Pontus, Persia, Asia and Phrygia*, one from *Scythia*, and *Hosius* Bishop of *Corduba* in *Spain*, much esteem'd by the Emperour: also there were some from *Macedonia, Thracia*, as out of *Acbaia* and *Epirus*. This I mention not only to shew his want of Sincerity and Truth, and that the Council was not contemptible as to the quality and number of Persons, as he would make it, but to demonstrate how weighty, upon several accounts, was *Arius's* condemnation by so Eminent an Assembly, with the Emperour at the head, who was a Pious and Wise Prince, as his Carriage during the whole time of the Council, declared him to be. Besides that, every one was allowed to say and defend his Opinion, so things were not rashly carried on, but seriously sifted and debated, as for instance in the explanation of the word *homoousius* of the same substance which admitted of great debates, wherein the cautious *Eusebius Pamphilus* appeared much, it was agreed that the Son is of the Father, but not part of the Father: after all, the Council at last by a free and unanimous consent, agreed upon the Creed from the place call'd *Nicene*, which was signed by no less than 318 Bishops: well by that Council so lawfully assembled, and after the debates which upon such occasions are usual, was *Arius* and all of his Opinion Anathematized, he in particular forbidden to go into *Alexandria*, where he lived before, and by the Emperour banish'd. Now People may see what kind of Assembly was that famous Council, which our present *Samaritan* would revile: had it been *Socinus's* case as 'twas *Arius's*, he should have undergone

dergone the same Condemnation, who in one point chiefly is worse than *Arius*, who said our Saviour had by way of Creation a Being before the Virgin's time, and was the first of the Creatures, which, after *Paulus Samosatenus*, *Socinians* deny. The Council in their Synodical Epistle to the Church of *Alexandria*, calls *Arius's* Tenets his impious opinions, or rather madness and blasphemous expressions. So do *Socinian* Heresies deserve to be call'd.

Here I shall add how the Council condemned not only the Heretick and his Opinions, but also a Book of his call'd *Ibalia*, to shew how one of the ways to suppress Heresy, is also to suppress Heretical Books: after this came in the civil Authority and acted its part; first the Emperour did upon the business write an excellent Letter to the Church of *Alexandria*, and after into other parts; also he ordered that if any of *Arius's* Books could be met with, they presently should be burnt, and farther declared that if any Person happened to have any of his Books, and did not immediately produce and burn it, he should, upon his being found guilty, presently suffer death: and 'tis to be observed how herein the Emperour acted in his civil Capacity, and in the last Letter, with no relation to the Council, which he doth not so much as name. And to carry on his Zeal farther, *Arius* and *Arians* to make them more odious and detestable, he branded them, ordering they should be called *Porphyrians*, from *Porphyrius* an impious and utter enemy to the Christian Religion; herein we see a happy union between Church and State, to punish and suppress Blasphemy and Heresy, and when that wicked Man by means of intrigues had been readmitted into the Emperour's Presence, upon condition to subscribe and swear to the determinations of the Council, which both he did, and thereupon thought all safe for himself, from Man's side whom he had deluded, and to have again been admitted into the Church. God who cannot be deceived and will not be mocked, executed Judgment upon him, for the day before he should have been restored, in *Constantinople* in a House of Office, where he was gone to ease himself, his Bowels fell out of his Body, which before had been *Judas's* Punishment, as being crushed to death by the fall of an House; had been that of *Corinthus*. So let all the Son of God's enemies be confounded if they will not be converted.

After their malicious aspersions cast upon Councils, one must not wonder if they do what they can to abuse private Men, 'tis their ill nature which they neither can nor will part with; they are in their element when they revile and speak ill of others, and when Poison lies in the Heart, Men must expect to see it break out; what I now say of them I speak it out of my own experience, witness their *Apology*, and in one * of their late Pamphlets, the Author is pleased to mention me in three places, in the first, pag. 15 he saith, I reburnt *Barth. legat.* and goeth on thus, *it is a better Argument for that poor Man's seriousness in his religious persuasion*, then it is for the sincerity of Mr. Gailhard and the honour of Calvinism, *that he thirsts after the blood of Thousands.* He much pittieeth that poor Martyr for the Socinian cause, so no question but that tender heart of his doth poor *Vannus* who was burnt for denying there is a God: 'tis pity *Legat* should suffer for his Religious Perswasion, a very Religious Opinion to deny the most Holy Trinity, with the Divinity of the Son, and of the Holy Ghost: why upon every account do they over-hand and shoulders bring in *Calvin* who is not concerned in our Dispute; I did not so much as name him, only to vindicate him from their false and slanderous aspersions, how doth also my sincerity come in? The matter of fact I related, is plain enough and sincere too, let them gainsay it if they can: and because I say'd he was burnt for *Socinianism*, is it a sufficient ground to entitle me to the name of *Blood Thirsty*? Had I any hand in his Condemnation and Execution? No doubt there is a great deal of Sincerity and Truth in such a charge against me: Fy, for shame, leave off such lying tricks, which can do your cause not a straw worth of good, and answer my Arguments; 'tis a general accusation they have against every one that is no *Socinian*: when I say I could wish to see by lawful authority and means, that Blasphemous Heresy of theirs suppress'd, they presently say, you would bring an Inquisition upon us *Socinians*; they blunder out that scare-crow word, but extremely misapply it: Inquisition is a good word if Men do but make a right use of the thing it signifies. *David* calls God an Inquisitor, for he makes Inquisition for Blood. So he doth for Blasphemy as in the cases of * *Corinthus* and * *Arius*, forequoted. So for Idolatry, and after this pa-

* *The Grounds and Reasons of the Controversy concerning the Unity of God.*

*Psal. 9. 12. * Irenaus lib. 3. c. 3. Euseb. Eccl. Hist. tern l. 4. c. 14.*

Pfal. 82.

1.

Pag. 30.

1 Kings

19. 10, 14.

Pag. 52.

tern, why should not Magistrates who make Inquisition for Blood, make it also for Blasphemy and Idolatry? *God standeth in the Congregation of the Mighty: he judgeth among the Gods.* That is, if Princes and Judges do not their duty, God whose Authority is above theirs, will take Vengeance of them.

In the second place I am mention'd with a witness: *The Religious Frenzies of Mr. Gailhard, which have been so well chastised by two honest Gentlemen.* By this stile one may easily know that meek, modest, moderate and Christian (as they would be call'd) sort of Men: but a Zeal for the Honour of God and Interest of Christ is no Frenzy. *I am very jealous for the Lord God of Hosts, saith Eliab:* if this Man had lived in his time, he would not have spared him, but taxed him with Frenzy; though I make no comparison between the Persons, yet the cause is the same, but such Men should know how a weak, fainting, and languishing Spirit is no fit nor proper frame in God's Service. I find with him the word Religious is a Saddle for any Horse; *Legat's* perswasion was Religious, so are my Frenzies: when will that evil Spirit depart from them? when will they cease to give People ill language? however those Frenzies of mine have been well chastised, how well let the vindication of my Epistle demonstrate: but these two chastisers or slanderers are two honest Gentlemen, how can it be otherwise if they be *Socinians*? For Honesty is their Essential Quality, but they are a greedy sort of People who would suck in to themselves all Religion, Piety, Vertue, and Honesty. In the third place he saith, *Mr. Gailhard and the growth of Error, have already declared open war against all Church-Men of the Arminian perswasion.* The more Enemies we have among ourselves, the better for them who are the common Enemy; but I find they always are ready to embroil things if they can, thereby to fish in troubled Water, and may be hence it comes, I mean out of their Den, that of late we have seen Pamphlets come abroad to revive old, and for the present, unnecessary Disputes. But Sirs, what need ye talk of a dispute between Me and my Neighbour, whilst there is one depending between you and me, let us first of all decide the difference that is between us, and then we may talk of that between my Neighbour and Me: In the mean while I find they

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throw their Foam about upon others as well as upon me, for the Man saith, * *but as for such furious Inquistours, as Mr. Edwards, and Mr. Peter Brown, I reckon they are so very* P. 50.
Passionate, that they are utterly incapable of attending to sober Reasoning from plain Christian Principles : better for them to Answer our Books, than to give us ill Language.

Nay, like a distempered Man he strikes on all sides: for to attain to the end of undermining the Church, which they all aim at, he spares not the most Eminent Men, we have in't, for thus he saith † *Unitarians are no Deists,* † P. 23.
much less Atheists or (as a Reverend Father, out of the abundance of his Charity, Complements them) irreligious profligate Villains, but it is to be hoped that he will recal those bitter words, at least for his own sake, for I am told they are resolved plainly, to make it appear to the World, that his Lordship's Doctrine in some of his Books, accords as much with the Racovian Catechism, as theirs. But that Reverend Father knows well what he saith, and none of them all can Teach him how to speak; but as they presume to Wrest the Word of God, so they think they may do with the Writings of any Man: but that Eminent Person being well able to Vindicate himself, it were in me a presumption to attempt it: but how can we believe Men who say, * *the sentiments of* P. 31.
the Unitarians set down in the agreement, no one, that I know of, hath undertaken to refute or charge with Heresy. Suppose their Opinions have not been refuted or charged with Heresy, as contained in the particular Book he names, can he deny it to have been so by several Eminent Authors in their Works, but these Modern Socinians would, *his costum nobis apponere Crambem,* bring the same thing over and over again: would not they also against the known Truth make the World believe that † *the Unitarians have no particular private Opinions about matters commonly held necessary to Salvation, different from the Church of England, that is, if the Bishops and chief Doctors of the Church know what the Church means.* Here is Pride, he must teach the Bishops and Doctors of the Church what it is that they believe, as if they believed they know not what; yet that being so notorious and palpable an untruth, he sometimes pulls in his horns; *I do confess,* saith he, * *that I much fear the Unitarians may have private Opinions* P. 29.
about Articles commonly held necessary to Salvation different 30.
from the Opinions of the Compilers of the Thirty Nine Articles, and
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from the Grammatical literal sense of those Articles, for thorough them, as thorough our Homilies, there runs a vein of that Scheme which at this day is called Calvinism, there he owns they have not Cranmer, Latimer, and Ridley, on their side: let him if he can clear these two things from Contradiction. What he saith, * *that the difference is only about words*, elsewhere I sufficiently Answered, sure I am, we much differ in what he saith, † *that what Christianity teaches beyond that which natural reason dictates, hath not the efficacy to prevent Atheism which natural reason bath*, is not this, if by Christianity he means Christian Religion, which is the natural signification of word and thing, to prefer Human Reason before Reveal'd Religion or Scripture? and out of this must not we own those modern Socinians to be as bad as the old ones?

After what I hitherto observed of them, and of their Principles, these following things I offer to the Serious consideration of the Reader, but more especially to that of the Government and Magistracy which are more immediately concern'd. First, That our Controversies against Socinians, are not about indifferent things or few Ceremonies, but concerning the most Fundamental Truths of our Holy Religion, for the Doctrines of the Trinity, of two Natures in Christ, of his Satisfaction, of the Grace and Providence of God, are not Problematical, nor merely School disputes, but of the necessity of Christian Faith: I also affirm that Socinians are Christians only in Name, not really and in Truth, for they own not Christ, for what he is: and if the * Ancient Doctors of the Church, reckon'd
 * *Atban.* orat. 3. 4. the Arians among the Gentiles, so we now may account
 cont. *Arian.* Socinians to be; Constantine the Great, made an Edict forbidding the Porphyrians to be call'd Christians, and that all their Books should be Burnt; so this were the proper Course to suppress those of Socinians, but instead of that, they are suffered not only daily to Print new ones, but also to Reprint old ones, and thus not only here at home, but also to have them from abroad. Socinians do not truly confess Christ, seeing they deny he hath Divine Nature, and make of him but a secondary God, an Idol and a Creature God, then which nothing more absurd.

I farther say, they ought not to be suffered to have Communion with the Church, because they do not together with us, know, own and Worship the true God who

who is Father, Son, and Holy Ghost, but they pretend to Worship one first God the Father, and another inferior God made such that is the Son, moreover they lay another foundation than that is laid, for instead of Christ who is a Divine Person with two Natures, they set up another Person, who is a meer Man; seeing than they lay another Foundation, deny Christ Son of God, to be come in the Flesh, and do not adore him with us, for such as he is, than we may have no Brotherly Communication with them: than they have not with us the same washing of the Blood of Christ, and do not believe therewith to be Purged and Sanctify'd, for they deny his Satisfaction, that he hath laid down a Price to Redeem us: they farther deny or depravate the causes and means of our Salvation, and are guilty of Idolatry for paying a Religious Worship to him who is not God by Nature, and though they would be thought to be Disciples of Jesus Christ, yet they deny his Person and betray his Truth.

I Cor. 3.
11.

I add, they Love not Christ, (and against such, the Apostle pronounces *Anathema*) for they Blaspheme against him, they pretend to love him, only as a Creature, when he should be loved as Creator: then they are not Pious, for such cannot be said to live piously, who deprive the true God, Father, Son, and Holy Ghost, of the Honour due to him, and they are highly mistaken when they would make civil honesty to be Christian Piety, and the true knowledge of God, and a constant profession thereof, not to be a necessary part of Piety.

I Cor. 16.
22.

They ought not to be suffered in a Christian State, so as to have liberty of Conscience, with free exercise of and teaching or publishing their Blasphemous and Impious Opinions, because they overthrow the foundation of Christian Religion, to the dishonour of God's Holy Name, seduction of Souls, and disturbance of the Church: and as 'tis a Collection of fundamental Heresies, so to tolerate *Socinians* is thereby to tolerate all those Heresies, whereby God's Judgments are drawn upon Nations, wherefore Pious Christian Emperours and Kings, to promote the Glory of God, ever took care to suppress Heresies and Blasphemies, as the Ecclesiastical Histories do fully prove it, and thereupon let *Justinian's Code* be consulted against the Heresies of *Phorinus*, and of *Paulus Samosatenus*, which *Socinians* do openly profess. Now the Churches in Po-

land, according to the three several Protestant Confessions there, will have no Communion with *Socinians*, who at several times were thence banished by their Kings.

* In 1598. In *Holland* * the *States-General* having about *Socinus* asked the Opinion of *Junius*, *Trecaltius*, and *Gomarus*, three Eminent Divines at *Leyden*, the answer was, *He is no Christian but half Turk*; for Christians do believe one God, with a distinction of Persons, but the *Mehometan Religion* is for one God without distinction of Persons, so are *Socinians*: the Judgment of these three Divines agrees,

† *Voidov.* † not only with the truth, but also with the general consent of Christians; against the Order of the *States-General*,
Ostorod. in *Apol.* in by vertue of which their Blasphemous Books were burnt
 1600. at the *Hague*, and they Banish'd out of their Dominions,

they unjustly complain'd, and that act they compared with the *Spanish Inquisition*, which here is their usual Discourse and Question, will ye bring an Inquisition upon us? and as then, so now they would plead it to be the interest of the State to tolerate them, whereof the contrary I sufficiently proved, besides that Religion is against it, whose Voice is to be heard sooner than that of false Reason, neither ought God's cause to be made a Sacrifice of, to any wordly interest: among the Burnt Books in *Holland*, was *Ostorodus's* Manuscript against *Tradelius*, wherein he called Christ's Satisfaction an invention of the *Trinitarians*, according to the place of his, where he calls it, a false, childish, ridiculous and blasphemous error, like an old *Womens Superstitious and Popish Fable*. Certainly Men who have so obstinate an hatred of the Truth, such mean Thoughts of and Contempt for him, who is the way, the
 Joh. 14.6. Truth and the Life, are a shame to a Nation, a Reproach to a People, and a Scandal to Religion, also Dangerous, because they lose no Opportunity of Publishing their erroneous Opinions, and their being supported makes them the bolder, therefore 'tis wish'd (as indeed there is a necessity for it) to see our Springs cleared as from Idolatry, so from Blasphemy: *Papists* who are great Idolaters, are, I thank God, by Law excluded from having any hand in the Legislative, or Executive Powers, and 'tis but fit that Blasphemers, *Socinians*, who confidently brag of their Errors, should be so too. The Receiver is as bad as the Thief.

I remember a Blasphemer here, *James Naylor*, to stand
 at

at the Pilory, have his Tongue bored thorough, in the Forehead Branded with the Letter B, and Condemned during Life to be in Prison without Pen, Ink, or Paper; and though about those times, unhappily sprung up several Sects, yet general care was ever taken of the main and Fundamentals of Religion, even in the Army where was the greatest Latitude allowed: for in their Laws and Ordinances of War, the first Article was against Blasphemy in these very Words, *First let no Man presume to Blaspheme the Holy and Blessed Trinity, God the Father, God the Son, and God the Holy Ghost, nor the known Articles of our Christian Faith, upon pain to have his Tongue bored with a Red-Hot Iron, and in the Humble Petition and Address of the Officers of the Army, to the Parliament, signed on Thursday, May 12. 1659, and presented by Eighteen of the Chief of them, though at that time they were grown High and Sawcy, yet in their Petitioning for Liberty of Conscience, they excluded those that were against the most Holy Trinity and the Divinity of the Son, and of the Holy Ghost, as 'tis in the 6th Article thus. That all Persons, who Profess Faith in God the Father, and in Jesus Christ his Eternal Son, the true God, and in the Holy Spirit, God Co-equal with the Father, and the Son, one God Blessed for ever. And do acknowledge the Holy Scriptures of the Old and New Testament, to be the Revealed or Written Word or Will of God, shall not be restrained from their Profession, &c. Which plainly imports that those who deny the Holy Trinity, &c. should be restrained: in the same Article, they also exclude from that Liberty, Popery or any that held forth Licentiousness, or Prophaness, under the Profession of Religion. These things not usual to come from an Army, were very good. Also the late Act of Toleration which in the latter part of this Discourse I shall have occasion to make use of, excludes all *Anti-Trinitarians* from the benefit of it. And *Hobb's Leviathan* was in October 1666. Condemned by the Parliament in their Bill against *Atheism* and Prophaneness. And both that and his Book, *de Cive*, by the Convocation in July 21. 1683. all this shews how from time to time and upon occasion here care hath been taken justly to punish Blasphemers, that they might learn not to Blaspheme, and be made an example to others, for they are a publick raging Plague, destructive wheresoever they be, not to be suffered to profess*

profess and publish their Blasphemies in any Christian State or Society. When God's time is come, and he will be pleased to incline the Hearts, and over-rule the Councils of Men to stand against Blasphemy, Prophaneness, and Immorality (which all except Blasphemers, Prophane and Immoral Livers will do) then the nature of them that are guilty thereof, and whom we do and shall complain against till there be a relief, must well be considered to make the remedy effectual: experience shews them to be proud, willful, obstinate, and insolent, strong mouthed, therefore require strong curbs and to be hard bound; in order to it, 'tis humbly conceived, and with possible respect submitted to the judgment of Superiours, how the words of a new Law, when enacted, ought to be full and plain, that when it comes to be executed, there be no ground left for difficulties and exceptions, so that therein the end of the Law be sufficiently express'd, and the things 'tis intend against, clearly set down; 'tis but to dally with and flatter the distemper, not to lay strict and sensible penalties upon all that speak, writ, or otherwise directly or indirectly do oppose the Truth, and appear for the Sin: First the Authors, Abettors, Fomenters, Printers, or other Publishers ought to feel the severity of the Law, not only in a privative way as to be made incapable of any publick charge or office whatsoever in Church or State, but also to strike a terrour and come nearer home, to inflict Money penalties, and the like, for the fear of a *pecuniary mulct*, will work upon some Men, whether Author's, Printers, or Publishers, but as 'tis not enough to punish the Persons, but also the things must be suppress'd, thereupon a Prohibition to Print any more New Pamphlets and Books tending to Propagate Heresy and Blasphemy, is as necessary as the Burning or otherwise Destroying those which already are abroad: no Bookseller under such a Penalty should be allowed to have any in his Shop, not to distribute any either publicly or in private: those that are abroad should be called in, and Publickly Burnt, and none, few excepted, be allowed to keep any, no more than they are to have Treasonable Books and against the State. This would make People have a care how they meddle with such things. Lastly, to make a Law more Effectual, it requires great and severe penalties against those who are

to execute the Law as Justices of the Peace, Constables and others concern'd, if they neglect it: the executive part is the Life and Soul of the Law, without which 'tis insignificant; we already have several Laws in force against Blasphemy, Prophaneness and immorality whereof an abstract was publish'd not long ago! 'tis both pity and a shame they are not put in execution, and no body punish'd for want of it: a good new Act to revive them all would much tend to the Glory of God, the Church's Good, the Honour and Happiness of the Nation, to encourage Piety and Vertue, and to suppress all manner of Sin, whether in Doctrine or Practice.

We read of the ten Plagues of *Egypt*, and we complain of the like number of the Adversaries evil Practices, which in matters controverted between them and us, they plague the World with, as since their beginning they ever did, and now continue to do, there is hardly any prospect to hope that in time to come they will alter, for thorough a long custom, they in their Hearts, where the plague lyeth, have turn'd it into an habit, they want Sincerity and deal not fairly: thus to make them appear in their own colours, and shew how much they prevaricate, we charge them with the ten following things: *First*, they wrest God's Word to confirm their Doctrines, instead of examining their Doctrines by that word according to the Analogy of Faith, and the general consent of the Christian Church. *Secondly*, they introduce strange, perverse, unheard of and condemn'd Senses and Interpretations contrary to the usual signification of the words and phrases of Scripture, and to the Scope of the Texts. *Thirdly*, they take the liberty at their pleasure to alter and change the full *stops, Commas, Colons, Letters, Syllables*, and whole words, and this to set up their Doctrines and false Interpretations; as also at sometimes they add, at others they take away to serve their ends, which in matters of Religion is what in civil ones we call to forge and falsify deeds, a very infamous thing, but worse in matters of Religion, because to the falsehood are join'd Impiety and Sacrilege. *Fourthly*, to the light of Revelation they oppose that of Human Reason, which is dark, weak, deceitful, and fallible, as by experience we find in Humane and Natural Things; but the other is clear, certain, infallible, and leading us to the knowledge of the Truth.

Truth. Points of Faith must not be examined by Humane Reason, which is often contrary to it. *Fifthly*, they digg up out of their Graves ancient and condemn'd Heresies to revive them, like a new Plague to be spread again over the Christian World.

Sixthly, Not only they will not confine themselves within the bounds of the received Faith by the Primitive Church, but do forge new Articles of Faith, and cannot forbear giving ill language, revilings, and lies. *Seventhly*, they despise and contemptuously reject the Testimonies and Witnesses of the Doctors of the Primitive Church against all rules of decency and modesty. *Eighthly*, they take upon themselves peremptorily and magisterially to blame and condemn all Christian Protestant Churches, as if they knew nothing and were nothing, which in them is an effect of rashness and pride. *Ninthly*, not only they cannot forbear opposing the fundamental Principles of Christian Religion, but also will not abstain from Impieties, Blasphemies, and abominable Expressions against the most Holy Trinity, the Divinity of the Son of God, who is the God of the Christians, against his Incarnation, &c. as it hath already been plainly demonstrated: such detestable things, the Apostles never did against the Idols of the *Gentiles*, for we read how the Town-Clerk of *Ephesus* said to the People, *ye have brought hither these Men which are neither Robbers of Churches, nor yet Blasphemers of your Goddesses*: the Apostles were for destroying Idolatry, but therein they behaved themselves with a Christian Prudence and Modesty, though in a good cause; thus *Paul* calmly upon the account of the Altar to the unknown God, said to the *Athenians*, *whom ye ignorantly Worship, him declare I unto you*: disputed with good arguments not with injuries; according to the rule he gives his Disciple, *the Servant of the Lord must not strive, but be gentle unto all Men, apt to reach, patient, in meekness instructing those that oppose themselves*. But Lastly they are Wise in their own conceit, setting up for the sole competent judges of all Controversies, when alas that Reason of theirs which they so much trust to, doth often fail and deceive them, is very uncertain and proves a blind guide, whereof I shall now give a considerable instance, and therein shew their unreasonableness for calling themselves *Unitarians*, for the oneness of God lies in the Unity of Nature, not of Persons. Now I come to them and say, Our

Acts 19.
37.

Chap. 17.
23.

2 Tim. 2.
24. 25.

Our Doctrine consists with it self, for one of the Reasons why we confess Christ to be God, is, because we know there is but one true God; but yours contradicts it self, because ye make two Gods of different Natures, when there is no true God, but he that is such by Nature: so if there is but one God, there must be only one Divine Nature, and none is God, but he who hath that Divine Nature; and if we worship those who by Nature are not Gods, we worship false Gods, and are Idolaters: To make Gods of several Natures, is meer *Polytheism*, and Plurality of Gods, which Scripture is so much against; but to have several Persons, yet of one and the same Nature, doth not make many Gods; so that when we affirm there is but one Divine Nature, we assert the Oneness of God, whilst they with affirming there are two Gods of different Natures, destroy that Unity which consists in the Essence or Nature, and therefore the Name *Unitarians*, which they call themselves by, is *ωλοχρησμός*, abusively taken; they make one God by Divine Nature, and another with a human Nature; a great Absurdity, which to any rational man, must appear to bring in many Gods, so multiplicity of Gods, which without cause they would fasten upon us, is justly fastned upon them. Besides, let it be taken notice of, what kind of God they would make our Saviour to be, a God not born but made, a God by office and favour, not by nature, a God who had a beginning and shall have an end, and at last be stripp'd of his Divinity: a God who is not the first and shall not be the last, who hath not made Heaven and Earth, which the Apostle after a Prophet gives as a Character of the Acts 17. true God; a God not such by Nature, which Paul opposes to the true God, an improper, a metaphorical, a Jerem. 10. dependent, and, without Blasphemy let it be said, a 11, 13. Mock-god, made by degrees like the Popish Wafer-god; a God of about 1700 Years standing; such a God they make our Saviour to be, *who is over all, God blessed for ever*, which is to make a God no God, and as much as in them lies, to ridicule the Godhead; a God who hath not his Being of himself, and is not the Author of being to the Creature, which all are absurd Contradictions: But I elsewhere abundantly proved our Saviour and Lord to be of the same Nature with the Father by an eternal

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genera:

generation. Is it not very absurd and contradictory to give one the Essential Attributes of Divine Nature, yet deny him Divine Nature, which is inseparable from those Attributes, so that where the Nature is, there the Attributes must also be, and where the Attributes, so must also the Nature? 'Tis very strange that this people look upon't as a thing impossible, for God to communicate his Nature to one whom they own to have received Divine Knowledge, Wisdom, Power, and that Divine Worship is his due, which are proper Attributes of Divine Nature, not really distinct, but inseparable from it. When men pay honour to a Person, they first of all in their mind must be satisfied, how in that Person is some Excellency and Dignity which deserves it, and this leads them upon this account, to make their Heart and Affections willing to entertain a singular Veneration for that person. Hence in the *third* place, arises a desire and resolution by some outward acts to express the inward disposition to the Glory and Honour of that Person, and to let other men see and know it: Now to have first such a Notion of a meer Creature, such they affirm our Lord to be, then in the heart to receive such impressions of rendring honour to such a person, and *lastly* by some outward act to declare it; this I say, is perfect Idolatry, for 'tis to do for the Creature all that can be done for the Creator, who unto himself alone hath reserved that Religious Worship, for 'tis written, *Thou shalt worship the Lord thy God, and him only shalt thou serve.* Out of this it appears, how their Opinion sets up *Polytheism* and Idolatry; for to affirm two Persons of different Nature, is certainly to make two different Gods, and wholly to destroy the Unity of the Godhead; for 'as they own a Plurality of Persons, so they do a Plurality of Natures: how then can they find the Oneness of God, and where-in will they make it consist?

Neither can they walk off the charge of Idolatry for rendring to Christ, whom they say to be a meer Man, and a Creature, the Worship due to the most high God, which to maintain, they sink deeper into the mire; for by one Idolatry they would defend another, and by one false thing another as false: They say, that before the coming of Christ, such *Worship was lawfully and justly rendered to Angels, who represented God's Person; but that

* *Wol208.*
in *Matt. 4.*
10. p. 189.

that Worship was rendred only to one Angel, no created one, whom in my former Book I sufficiently proved to be the Son of God. The same Author affirms, * *In Joh. 5. 23.* That every Man that is sent, representing the Person of him who sent him, ought to receive that honour due to him that sent: After this, the Prophets and Apostles sent by God and by Christ, ought to have been Worshiped with the same Worship due to the most high God, which cannot be deny'd to be Idolatry; yet these People would pretend to abhor *Papists* for their Idolatry, which is properly, when the Worship due to God alone is paid to the Creature, whereby one God is divided into many; and as *Papists* to excuse their Idolatry towards Saints and Images, idly distinguish the manner of it under different Names, according to the different Objects; so do *Socinians* with their Relative Notions of dependant and independent, of high, and most high God; what by them is mention'd of *John's* falling before the Angel; to Worship him, we may look upon't as a Flaw in him, as the denial of Christ was in *Peter*, therein to forbid us the Worship of Angels, for we read how the Angel surpris'd at it, with a sudden as it were Exclamation, as happens at a great trouble of Mind, rejected it, *ὦγα μὴν, See thou do it not.* Now as this Opinion of the *Socinians* doth agree with that of *Papists*, who say, they worship not the Saint or Image, but Relatively to God, or God in't, so *Socinians* say, the Adoration is due to Christ, not of it self, but by accident, not terminatively, but transittively; the Worship passes from him to the Father, whom they Worship in Christ, just as *Papists* do God and the Saint in the Image. This Opinion of *Socinians* doth also agree with that of the *Heathens* about their half or Semi-Gods, Gods of an inferiour Orb; for besides those made Gods, they owned a supreme one, and above all the rest: Thus the *Socinian* Divinity agrees with that of Pagans and Gentiles, as if I had time, I might easily demonstrate, not only out of *Cicero*, *Seneca*, *Lucian*, *Celsus*, &c. but also out of *Lactantius*, *Augustin*, and other Christian Writers. This Opinion of theirs, doth also overthrow the Christian Faith, for what is to embrace the Christian Faith, but to be turn'd to God from Idols to 1 Thess. 1. serve the living and true God, The Gospel which Paul 9.

and Barnabas preached to the People of *Iystra*, is this, *Acts. 14.* *We preach unto you that ye should turn from these vanities* 15. *unto the living God, which made heaven and earth, and the sea, and all things that are therein; which they say, Christ made not.* Mark, here the Question was about the worship which those Heathens would have rendered to the Apostles: Farther, *Socinian* Idolatry is directly opposed to the first Precept, *Thou shalt have no other Gods before me.* And induces Men to serve two Lords, and two Masters, which Scripture saith, no Man can do. In *Hosea* we read that God said, *Thou shalt call me Jhi,* my Husband, and no more *Baali* my Lord though a fit and proper name to call God by; who is Lord and Master over all, for his absolute Dominion is extended over all his Works: The Reason why he would no more be call'd by that name, is because it had been abused and prophaned, being given to Creatures, and attributed to Idols, for our Lord is a jealous God, and will not have his Name and Glory communicated to Creatures, which he abhorr'd; therefore he declar'd in that same place, *And I will take the names of Baalim out of her mouth.*

Before I leave off this point, I shall in a few Words take notice, how nice in the Primitive Church Men were about the Unity of Essence and Trinity of Persons: When the Heresies there against appeared abroad, this very thing about *Arrius's* time, was like to have made a great breach between the Greek and Latin Churches, which through *Athanasius's* Piety, Care and Prudence, was prevented: The Controversie was about the Greek word *Hypostasis*, and the Latin one *Persona*. The Latins suspected the Greek word might signifie Essence and Substance, which had brought in the Heresie of the *Tritheists*, of three Gods, for thus three Essences had made three Gods; on the other side, the Greeks thought by the Latin word to be meant only a Relation and Office, and not truly a Person, which had been a meer Relative distinction, but nothing real in't; thus the Doctrine of the Trinity had been overthrown, and so *Sabellianism*, which saith, that the Father, the Son, and the Holy Ghost, are but one Person, had been brought in; but in the Synod of *Alexandria*, *Athanasius* having to remove all suspicion from both sides, proposed, that the words *Hypostasis*

postasis and *Persona*, might indifferently be used in both Churches; it was agreed unto, and Peace settled thereby. God grant we may here see the like, upon the Foundation of Truth, to the Confusion of Heresie, that with a bare face now walks up and down, which in the Prophets words, we may say to, *Thou hast a whore's Forehead, thou refusedst to be ashamed*; but God in his due time will make it so, and explode it; hence out of what Solomon saith, *Pride goes before destruction, and a haughty Spirit before a fall*, we may modestly infer, that if not a whole downfall, at least a fall of that Sect is near at hand, towards which, we hope there is some steps, for never more proud, injurious, and vile Language, than what we read in their former and latter Books, the same Spirit from first to last reigning therein: Nay, when the Parliament was about setting a Curb upon, and restraining them, still they went on, and Published their Pamphlets, and had the confidence to have their *Socinian* Notions in Print, distributed among the Honourable Members, at the Door of the House of Commons, to whom therein they would have prescrib'd how to draw up their Bills, and that most impertinently, in *Scriptural Phrases*: Did any one ever see Bills and Acts of Parliament drawn up so? This is a perfect mixture of *Socinianism* and *Quakerism*, which tended, as I think, to get opportunities thereby to wrest our Laws, as they do God's Word.

Jer. 3. 3.

Prov. 16. 18.

Here again, I must take notice of the * late Pamphlet, wherein one may see confirm'd what I said before about their endeavouring to wrest Scriptures, for from p. 16 to 22, the Author's aim is to make them uncertain and dubious in all the Texts therein mention'd; so when it shall serve their turn, they will of any one else: He there brings it in, as being his Friend Mr. *Firmin's* Opinion, who understood neither *Greek* nor *Hebrew*, so could make no such Quotations and Observations as we read therein. There he questions the Text of *1 John. 4. 3. Every spirit that confesseth not that Jesus Christ is come in the Flesh, is not of God*, where he adds a Parenthesis, when there is none, thereby to exclude the words *Jesus Christ is come in the flesh*, from being in the Original; farther, he saith in Jude 4. where are these words, *denying the only Lord God, and our Lord Jesus Christ*. The word *God* is not in the *Alexandrine Manuscript*; this

* *Charitable Samaritan.*

p. 20.

tends

tends as they think fit, to make Scripture subservient to their ends, and to make things therein doubtful, by adding, taking away, or altering; whereupon I give him warning to mind what is said in the word.

Rev. 22. But because the Text of *John* about the *three in Heaven*, is what he most insists upon, though I elsewhere have spoken of it, here I shall again say something about it, although many Learned Men before have so examined the place, that hardly any thing can be added to what hath been said: They argue the Verse is not in some Antient Greek Manuscripts, nor in the *Syriac*; but this is not Argumentative, for though it be not in some, it is in others, and if we should go only upon that bottom, the reason is equally as good for us as for them. * *Cyprian* who lived about the middle of the third Century, made use of the Text, and *Ferome* or the *Vulgata* hath it; *Erasmus* upon better Thoughts, and after a more mature Deliberation, had it in his new Edition of the New Testament, and at this day the Greeks have it in their book call'd *ἀποστόλων*, which must needs be in Conformity to some Antient Greek Copies: If it be not in some of the Antient Copies, we may well suspect some *Anti-Trinitarians* of those times, according to the usual way of Hereticks, who went about corrupting by Additions, Diminutions, or Alterations, those Texts which hit them to the quick, to have expunged and taken it out; it might also happen through the mistake of the Copist, for whom (as at this time 'tis found by experience,) 'twas not impossible through carelessness, or unfaithfulness, to leave out a whole Verse, and there is a particular Reason why it may be so in this; for there are two Verses one after another, 7, and 8. which begin with the same words, *There are three which bear record in*, &c. which might easily cause a mistake in the Copist, and take the last Verse for the first, and so omitting one to go on in the other: besides that, the Sense leads us to see there must be such a Verse to make three in Heaven answer three upon Earth, without which, there would be a breach left in the place, and something defective to answer the Apostles design, who already in Verse 5 and 6. hath mention'd the three, for he saith, *Who is he that overcometh the world, but he that believes that Jesus is the son of*

Rev. 22.

18. 19.

1 John. 5.

7.

See my
Book a-
gain Socin.

p. 273. and

my answer

to the 1. let-

ter, p. 36.

* De Uni-

tate Eccles.

of God. That is, of God the Father, so here are two of the three Persons, and in the next Verse, the third Person, namely the Holy Ghost is named, *It is the Spirit that beareth witness, because the Spirit is truth.* So that this Verse 7. is a deduction of what hath been said in the foregoing, and the expression *beareth witness*, used in the Verse in question confirms it, as the Spirit is one of the Witnesses, so are the Father and the Son; besides that as the beginning of Verse 7. contains a Reason of what is said in Verse 6. how the Spirit beareth witness, which is expressed thus, *For there are three, &c.* so the Copulative Particle, *and*, which is the first word in Verse 8. joyns and makes it answer the foregoing.

But because I find the Man makes use of *Simon*, the *Crit. v. 1.*
Oratorian's Critick, a Man, who of his own Head in *sec. 2.*

several things speaks over-boldly, and who seems to be of his Opinion, he should know that his Writings are by Protestants to be read with Caution, for in all those kinds of things, especially in this case, he goes upon his *Papish* bottom, how the Authority of Scripture depends upon the Testimony of the Church, so that nothing is Canonical, and to be believed as such, but what the Church saith to be so, therefore, upon that account they believe the *Apocrypha*, and their Traditions to be of an equal Authority with the Canonical Books; thus all such Papists according to their Principles, will say, ye must believe that Verse to be in, because the Church saith it: But to come to * *Simon*, he mentions some Manuscripts he hath seen in the *French King's*, and *Colbert's* Libraries, which, saith he, have not the Verse in question; not in the body of the Book, but in the Margin they have: Yet mark what he writes, *The writing of the Addition appears to be no less Antient than that of the Text*; the like he saith there of some Manuscripts in the *Benedictines* Library of *St. Germain's Abby*, and the Addition therein is as old therein as the Text it self; since the Additions in the Margin are as old as the Text it self, there is ground left to believe that they were at, or about the same time, when the body of the Copy was, and that the Copist saw he had forgotten it, and having no room left to insert it in, he did it in the Margin; but Father *Simon* hath omitted a very material thing, for he ought to have said whether the Copy and the

* *Simon's Critick upon 1. John. 5. 7, p. 8.*

the Addition in the Margin appeared to be written by the same Hand, for if so, then the Copist intended thereby to mend his Omission.

In matter of Manuscripts, some things must be observed, like as we do in the case of Medals, for both relate to Antiquity: we go by some certain Rules to find whether or not the Medal be true or false, stamp'd, or cast, and the time when it was so: we have Coins of *Roman* Emperours, of Kings of *Macedonia*, *Syria*, &c. which, though of a good Workmanship, yet we value them not, because posterious to the time when such an Emperour and such a King lived; and this we know by the nature of the Metal, the edges of the Piece, the form and disposition of the Letter, how round, how long, and how close, one with another, for all those differences we find in Medals, which to learn, requires indeed, much Experience, for want whereof, some Men, who have a great Erudition about those things, and are excellent in the Theoretical part of that noble curiosity; yet when it comes to the Practical, they easily are impos'd upon, and cannot discern the Genuine from the Counterfeit: Nay, about these things there is sometimes such a Dexterity used by those who make a Trade of it, as at one time to take off every Letter of the Inscription, at another only some, and make new ones in the place; and many more such things, which those who are skill'd in the Art, know, that thereby Men who somewhat understand those things, are often cheated; the like may be said concerning *Manuscripts*, several, either wholly, or in part, are Spurious; therefore several things ought to be observ'd, and a great care used when we examine them, wherein also are some certain Rules, but not known to every one that goes about it; and even some who know these Rules may happen to be grossly mistaken when they come to the Application; these Truths known to those, whose Genius and Practice hath qualified them to enter upon such Matters, if at leisure, I could enlarge upon; but as there are so many particular cases which would require several instances, for brevity sake, I now shall forbear saying any more to't, and return to the point.

But suppose the Text was not in the Original, as it is, *Socinians* would not thereby get so great an advantage

tage as they imagine; if we had only that Text to prove the Holy Trinity they might boast indeed, but we have others besides which were never questioned in the least, as are that of our Saviour's Baptism, where from Heaven, the Father calls Jesus Christ, his Beloved Son, and at the same time, the Holy Ghost appeared in the shape of a Dove, and can any thing in the World be more formal, plain and positive, than these words of our Saviour to his Apostles? To Baptize in the name of the Father, and of the Son, and of the Holy Ghost. Certainly, he who therein cannot read the Trinity, must be desperately blind, but I † elsewhere have given Reasons enough, out of the Old and New Testaments to prove that Fundamental Article of our Religion, about the most Holy Trinity, which all the wicked endeavours of Hell, and its Instruments, cannot prejudice; but the more to confirm what I already said upon the point, I shall add what follows, a place is remarkable, *Hear O Israel, the Lord our God is one Lord.* Or as in the Original, *Jehovah our God, Jehovah is one.* Twice the Lord, and once our God, the word *our* is joyn'd neither to the first, the Father, nor to the third, the Holy Ghost, but to the second Person, our God, who is become ours, by taking our Humane Nature upon him, and thus God is become Man; may be in that prospect God said, *Man is become as one of us.* That is, as he of us, who is to be Man, or the Son, as indeed, the second Person is the Angel who went with, and led them thro' the Wilderness, that was made man; this is not as some would have it, to be understood as a distinction of the God of the Jews, from the false Gods of the Gentiles, for if this had been all therein intended, the name of *Jehovah* needed not to have been repeated a second time, and the words, *Jehovah our God is one*, had fully expressed the impiety of the Heathen for making themselves many Gods; but this was to shew three Persons in that one Godhead, for he that was the God of the Jews, is as truly the God of the Gentiles, so of both Jews and Gentiles, therefore saith the Apostle, *Is he the God of the Jews only? Is he not also of the Gentiles? yea of the Gentiles also.* This manner of speech is by our Saviour used. *I am the God of Abraham, and the God of Isaac, and the God of Jacob.*

Matth. 28. 19.

† The Blasphemous Socin. Here sie Confuted.

Deut. 6. 4.

Gen. 3. 22.

Rom. 3.

Mark. 12.

The Exod. 3. 6.

The true Character of the

The name God is thrice in, one God who Created, Redeemed, and Sanctified, which Works of Creation, Redemption, and Sanctification, are in Scripture in a special manner attributed the first to the Father, the second to the Son, and the third to the Holy Ghost: Withall, seeing the God of *Abraham*, the God of *Isaac*, and the God of *Jacob*, are not three, but one and the same God, something, seeing Scripture saith nothing in vain, must thereby be intended, if it had been in relation to the Father, Son, and Grand-Son, it would sufficiently have been express'd with once naming God as the God of *Abraham*, of *Isaac*, and *Jacob*, but God being named thrice, yet there being but one God, it must needs relate to some Trinity therein, which being not in the Nature, can be Relative only to the three Persons of the Godhead.

For a greater confirmation of this, let us read that Blessing which by God's immediate command, *Moses* in God's own words, appointed *Aaron* and his Sons to

Numb. 6. pronounce to the People, we have it thus, *The Lord*
 24, 25, 26. *bless thee, and keep thee, the Lord make his face to shine upon thee, and be gracious unto thee, the Lord lift up his countenance upon thee, and give thee peace.* The Lord or *Jebovab*, is thrice named, yet *Jebovab* being an Essential name of God; in that sense, there can be but one *Jebovab*, seeing there is but one God, yet since God saith, and doth nothing in vain, some reason there must be, why in this place 'tis thrice mention'd, which we may find, if with attention we read the Text; the first Verse doth contain Attributes properly belonging to the Father, as to *bless* and *keep*, 'tis proper for the Father to bless his Children; and God the Father is specially call'd the Maker and Preserver of the Creatures, as being chiefly stiled the Creatour; therefore we read *God created man, male and female, and blessed them*, and said unto them, *be fruitful and multiply*; here the Blessing answers *Aaron's* Prayer, that God would bless, so to be fruitful and multiply them, what *Aaron* pronounc'd that God would keep and preserve them both generally and individually. Besides that, the Greek Etymology of the name *πατήρ* or Father, from the words *πάς*, all, and *τήν* I keep or preserve, shews plainly how a Father is he, who preserves those whose Father

ther he is, so a Father of a Family keeps his whole Family, and he who takes care of all, is a common Father to all: therefore the blessing, *The Lord blefs and keep thee*, doth specially and properly belong to God the Father, though it excludes none of the other two Persons of the most Holy Trinity. The second Verse contains that which is particularly attributed to the Son, as *to make his face shine upon, and be gracious unto them.* Exod. 33. The Face is a part of Humane Body, but none of the Persons of the most Holy Trinity, only the Son hath a Humane Body, so 'tis proper to the Son. Now the Son is the Face and Image of the Father, in whom only God is seen and visible; we must remember how God said to *Moses, my face*, for so 'tis in the Original, *shall go with thee*; and who is he that went with *Moses* and led the People through the Wilderness but the *Angel of his face*, or presence, whom I elsewhere fully proved to be the Son of God, Jesus Christ, in *whose face*, as the Apostle saith, *We behold the glory of God.* The word to *shine*, which is in the Verse, doth signifie a property of the Son, for the Son is call'd *the Son of righteousness*; the latter part, *the Lord be gracious unto thee*, doth plainly relate to the Son Jesus Christ, who is the Fountain of Grace, for *of his fulness have we all received, and grace for grace*; no true Grace to be had but only in him; for saith the Evangelist, *Grace and truth came by Jesus Christ*; after this Form of Blessing it is that *Paul* doth conclude several of his Epistles as a Prayer to God for those whom he did write to, or as a Blessing of God upon them, *The grace of our Lord Jesus Christ be with you all.* The 3 Verse hath things specially attributed unto the Holy Ghost, as *To lift up his countenance upon, and give them peace.* It seems as if *David* pointed at this, when he saith, *Lift up the light of thy countenance upon us.* Now to enlighten, encourage, countenance, quicken and strengthen Men, is the proper work of the Holy Ghost, so is to *give peace*, therefore he is call'd *the Comforter*, who gives us inward joy, assurance, and peace of Conscience, and unto our Souls he applies the benefits of all that Christ hath done and suffered for us; the better to understand this, let us compare these 3 verses of *Numbers 6.* with *Paul's* words, which are an Explanation thereof, *The*

Exod. 33.

14.

Isai. 63.9.

2Cor. 4.6.

Mal. 4. 2.

1 John. 1.

16.

ver. 17.

1 Cor. 16.

33.

Gal. 6.18.

Phil. 4. 23.

1 Theff. 5.

28.

2 Theff. 3.

18.

Philemon.

25.

Psalms. 4.6.

2 Cor. 13. grace of the Lord Jesus Christ, and the love of God, the
 14. Father, and the Communion of the Holy Ghost be with
 you all. This shews a Conformity in the Form of Blessing under the Old and New Testaments, the like we

ver. 20, 21.

John. 1. 1.

find in *Jude*, where the three Persons are distinctly set down. This I shall conclude with the following Observation, how St. *John* explains *Moses's* words in the beginning, and that the word *Bara*, Created, in Hebrew consists of three Letters, for though there be four, yet one being twice in, there are but three different, and these three begin each the Hebrew words, signifying, Father, Son, and Holy Ghost, as *Aleph* begins the name *Abba*, Father. *Beth*, the second Letter, of the Hebrew Alphabet, as *Aleph* is the first, begins the word *Ben*, or Son, and *Resh*, begins *Ruach*, Spirit, *Hachodesh*, which signifies the Holy Ghost; now must we proceed to other things.

We know it to have been the practice of all Hereticks who would not downright deny Scriptures, but keep an outward shew as if they own'd them, to come in, and by a side Wind to corrupt the Truths therein contained, and no Sect went on in that way more cunningly, presumptuously and obstinately than *Socinians*, who would make of it a tool, with wresting and falsifying them to serve their ends: and though they so highly pretend to an unreconcilableness with the *Romish Church*, yet therein they follow their Methods, and have taken great and unhappy pains in corrupting both the word of God, and the Writings of Men; but God, who is, and loves truth, in his infinite Wisdom, to the confusion of the Authors of such Works of Darkness, brings them to light; the World hath been acquainted with the notorious Cheat of the Jesuits of *Mentz*, who, with the leave of the then Prince Elector *Palatine*, borrow'd of the Library Keeper of *Heidelberg*, the Manuscript of *Anastasius* about the Lives of the Popes, which they offer'd to get Printed at their own Charges, and after they had given good Security that the Manuscript should be return'd; they had it upon this Condition, that every thing therein should be printed, and nothing left out, which Condition was put in, in relation to the History of Pope *Joan* that was in't: But mark the Trick, the *Jesuits* got it Printed, and in one

Book only, which they were engaged to put in the *Palsgrave's* Library, all was according to the *Manuscript*, but that which related to Pope *Joan* was left out in every other Book: Which Cheat of theirs, the Library-Keeper having afterwards found out, he about it, publish'd his Complaint to the World: That *Manuscript* is now in the *Vatican*, among the rest of the *Heidelberg* Library; but though, when I was in *Rome*, I several times used means to see it, I could never obtain it, nor in *Milan* neither, where another *Manuscript* of the same is said to be in the *Ambrosian* Library; 'twas own'd to me, that there is one, but when I desired to see it, which I did more than once, with one pretence or other 'twas ever put off: Such are the shifts by *Papists* used to conceal the proofs of a Woman having been a Pope, and an infallible Head of their Church. Thus *Socinians* are glad of any pretence (which to the utmost of their power they would improve,) to have the 7th Ver. of the 5th. Chap. of *1 John*, expunged, because it lies so heavy upon them; but the consideration of such Practices, affords an occasion to admire and adore God's wise and infinite Providence with great Mercy to his Church, that notwithstanding the malice and craftiness of *Hell* and its Instruments, wholly or in part to suppress Holy Scripture, yet such hath been his Divine Care of it, having given his People that Holy Word of his, never to fail to the Worlds end, that he hath blasted the wicked Endeavours of all who would have depriv'd the Church of that Heavenly Bread; but through so many Ages, and amidst so many various Dispensations of his Providence, hath to this day continued whole, and in its Purity for the Good and Benefit of his People. Thus in the days of *Josiah* was by *Hilkiah* the High Priest, found the book of *1 Kings* the law in the House of the Lord; which was the Copy 22. 8. that *Moses* left with them, as it appears out of *2 Chron.* 34. 14. which either by the Negligence of the Priests had been lost, or by the wickedness of Idolatrous Kings had been rejected, and in some kind abolish'd. The like care God was pleased to use at the Taking and Burning of *Jerusalem* and of the Temple by *Nebuchadnezzar*, though 'tis not express'd how; for we must not mind the Jewish Fabulous Stories about it; yet;

Ezra. 7.
14.

yet so it was, as we gather out of *Ariaxerxes's* words to *Ezra*, *Thou art sent of the King, and of his seven Counsellors, to enquire concerning Judah and Jerusalem according to the law of thy God, which is in thine hand*. Thus God hath rescu'd his Holy Word of the New Testament from the Rage and Malice of the Jews, of the Heathen, and Persecuting Emperors, from the Idolatry and Superstition of the *Romish Church*; so from the attempts of *Socinians*, and other Hereticks whatsoever, either in time past, or present, and will for that which is to come, to the great Comfort and Assurance of his People.

John. 10.
30.
* Answer
to the I.
Letter.

P. 35, 36.

ver. 27, 28.

ver. 29.

Now having vindicated that 1 *John*. 5. 7. and given Reasons for its being part of, and belonging to the Chapter, Genuine as are the rest; I think myself engag'd to do one thing more, which is to clear another Text of the false and improper Interpretation they would put upon't, 'tis this, *I and my Father are one*; * elsewhere I have said enough towards it, but to make the matter more plain and clear, it being so excellent a Text, I shall add something more to't: There our Saviour speaking of his Father comparatively with himself, saith they both are one, with the Pronoun Possessive *my*, as he twice calls him in the foregoing Verse; he therein speaks of his Sheep, and saith, *I give unto them eternal life, and they shall never perish, neither shall any Man pluck them out of my hand*. Observe, first, how he calls them his Sheep, for he by his Death purchased them, then as he speaks Truth, unto them, he will give Eternal Life, and is eternal Life the gift of any but of God alone? Can any one but God give Eternal Life? Yet Christ gives it, so certainly, that they shall never perish, (here by the by, is an unanswerable Proof against the pretended Apostasy of Saints,) and the infallibility of this gift of Eternal Life, he confirms by an Argument drawn out of his own power, for neither shall any Man pluck them out of his Hand: But because to a People who lookt upon him as a meer Man, this might seem too high and unlikely, he gives a convincing Reason, *my Father which gave them me, is greater and stronger than all, and none is able to pluck them out of my Father's hand*. Pray observe the equality of Power between him and the Father,

rather expressed in the very same words, none shall pluck them out of my Hand, and none is able to pluck them out of my Father's Hand: Now that he spake of God his Father, and that they understood it so, it appears out of verse 33. and because that unbelieving People might happen to have ask'd him, how it is that thou makest thy Hand as strong as God's Hand? Or as in that verse it's expressed, *That thou being a Man makest thyself God.* For they well understood his meaning, he gives them for a Reason, the equality in power of his with the Father's, in these words, *I and my Father are one*; One God of one and the same Nature and Power, which must needs be Divine, seeing no Man is able to resist, and overcome it; between Man and Man, none so strong but he may happen to meet with a stronger than himself, but no such thing in relation to God. In the God-head is Oneness of Nature, and distinction of Persons, the Persons of the most holy Trinity are really distinct one from another, not by any Essential, but by some Personal Attribute.

I know the Idle and not in the least pertinent Solution they would give of the Text, namely, they are one in *Consent*, but this is neither the Scope of our Saviour's words, nor is it the true and proper sense of the place: That there is a full and perfect Agreement between God the Father, and his Son the Lord Jesus, none doth question; what the Father willeth, the Son willeth also, and what the Son willeth, the Father willeth likewise; so in every thing they are of one Will and Mind, which by the the by, as I said elsewhere, argues Oneness of Nature: But that this is not the meaning of our Saviour's words, 'tis plain enough out of the place; if it had been only so, the Jews never would have call'd it Blasphemy, nor taken up Stones to Stone him; they well knew how the Law of God requir'd a Conformity of Man's Will with God's, and that the Creatures Duty and Happiness consists in yielding Obedience to God's Commands: A Harmony between God's Will and Man's, is a kind of Perfection in the Creature, and not Blasphemy, no more than 'twas Blasphemy in Paul to say, *I consent unto the law that it is good.* Therefore our Saviour highly meant more than a consent, when he said, *I and my Father*

Rom. 7.16

ver. 36.

Father are one; for the question was not about a Consent, but about a Divine Power and Nature, which the Jews interpreted, that he being a Man, made himself God, which the Lord Jesus did not gain say, but explains it thus, *I said I am the Son of God.* So if the Question had been only about Oneness of Consent, the Jews would never have about it made so much noise as they did.

Phil. 1. 9.

But I find my self by degrees engag'd in these Fundamental Matters farther than I intended at first; yet for all this, I must not draw off, rather go on, and here add some things to strengthen what I said in other places, and more and more to make matters clear, I shall by the Grace of God fill up some more Leaves to prove and explain a Subject so excellent in its self, and so necessary to be known, that the Apostle makes it his Prayer not only for the *Philippians*, but also for all Believers, *That our love may abound yet more and more in knowledge, and in all judgment*; for our Love and Obedience to God, with our Zeal for his Glory and Service must be according to true and sound Knowledge; hence it is, that of Faith, the Mother of all Christian Graces, Knowledge is the first part, and God sets a Brand with a dreadful threatening upon those who want it, *It is a people of no understanding, therefore he that made them, will not have mercy on them; and he that form'd them will shew them no favour.*

Isai. 27. 11.

God in Scripture having said nothing in vain, but all things therein being written for our Instruction, and strengthening of our Faith, we must not about our Disputes against *Socinians*, omit a kind of proof therein contain'd, which, though it be not the clearest, yet much to our purpose may be learn'd out of it: In the Old Testament in three ways, besides that of *Urim and Thummim* God communicated with, and spake to his People, by the *Prophets*, in *Dreams and Visions*; which last, though, elsewhere we said something about it, when we mention'd several Apparitions, yet we now shall add that to *Gideon*: One in two several verses, call'd the *Angel of the Lord*; but in another, the Lord himself; for 'tis said, *The Lord lookt upon him, appear'd and spake indeed, like the Lord God, and said, go in this thy might, and thou shalt save Israel from*

Judg. 6. 11
12, 14.

the

the hand of the Midianites, have I not sent thee? No created Angel might speak so, but only the Son of God appearing in a visible Form, who in several other places is call'd *Angel*, who being the great Deliverer of his People, chose what Instruments he pleased to do the work, and sent them; have I not sent thee? This same appeared unto *Manoah*, who asking for his Name, received this answer, *Why askest thou thus chap. 13. after my name, seeing it is secret, or wonderful?* And 18. soon after, that Angel is called God, *We shall surely ver. 22. die, saith Manoah, because we have seen God.* Which was a common Proverb among the Jews, spoken of the only true God: Now we find no where in Scripture, that God the Father appear'd to Man in Humane shape: Well, though we formerly mentioned some things in relation to this, yet now by the Grace of God, we shall take notice of some considerable Visions relating to our point, which we read in the Books of the Prophecies of *Isaiah*, *Ezekiel* and *Daniel*, which afford new matter; and to shew a sweet Harmony between the Old and New Testaments, we shall compare them with *St. John's* Vision and Revelation, but briefly, to speak of every one in order, and by it self, we shall by the Grace of God begin with that of *Isaiah*.

This Prophet who the oftner, and plainest of any others, Prophesied about the Messiah's, or God's Son's coming into the World, as in *Chapters. 7, 9, 11, 40.* and in many other places, chiefly in the whole *Chap. 53.* which compared with the History of his Passion, and all therein expressed in the *Præter-Tense*, almost leaves a ground to ask which is the Prophecy, and which is the History? Wherefore, he is by some justly call'd the *Evangelical Prophet*: The same relates a Vision he had of the glory of God, the meaning whereof, the Holy Ghost hath in other places, taken care to explain to us: The Prophet *saw the Lord sitting upon a throne*, and *John saw one sitting upon a throne*; which was the Lord God Almighty: In the Prophet *about the throne stood Isa. 6. 1, 2. the Seraphims, which had each six wings.* So in *John, 3, 4. round about the throne were four beasts, which had each Rev. 4. 2, 3. of them six wings*: The *Seraphims* cryed one to another, and said, *holy, holy, holy is the Lord of Hosts, the whole earth is full of his glory*: And the four beasts rest not

- day and night, saying, *holy, holy, holy Lord God Almighty, which was, and is, and is to come,* and in Chap. 5. 11. many Angels in this holy Confort joyn their voice with the Beasts, and the Elders. The Prophet heard the Voice of the Lord, saying, *Whom shall I send, and who will go for us?* And the Apostle receiv'd his Commission.
- Isa. 6. 8. *Thou must prophesie before many peoples, and nations, and tongues, and kings.* All these Circumstances are remarkable, and shew how the Glory which the Prophet saw, though within so great a distance of time, was the same, and of the same Lord God: The Lord sitting upon the Throne sent the Prophet, and the Lord Jesus sent the Apostles, and Prophets too; for the *spirit of Christ*
- 1 Pet. 1. 10. *was in the Prophets; and hereby we know,* saith John, *that he abideth in us, by the spirit he hath given us:* So that he who sent the Prophets, is the same who sent the Apostles; and if we may believe John, who two
- John. 12. 38, 39, 40. Years after he had his Revelation, did write his Gospel, assureth us that the Lord Jesus the Son of God, is the same, whom before his Incarnation, the Prophet saw sitting upon the Throne, and whom in his Vision he had seen in the Isle of Patmos; for, there he
- Iias. 53. 1. quoted that place of the Prophet, *Lord, who hath believed our report, and to whom hath the arm of the Lord been revealed?* And immediately out of the same Chap. of the Prophet, when he saw the Vision, ver. 9, 10. he quotes these words, though not exactly in the same order, but in the same sense, *He hath blinded their Eyes, and hardened their hearts, that they should not see with their Eyes, nor understand with their hearts, and be converted, and I should heal them:* And to make the thing the plainer, the Evangelist named the time when the Prophet said so; *These things said Esaias when he saw his glory, and spake of him,* that is in that Chap. 6. when he saw the Vision, and when he spake of him, whom the Evangelist is then speaking of; and if we go back few Verses before, we shall find he speaks of our blessed Saviour, *but though he had done so many miracles before them, yet they believed not on him:* So then it is plain, how he whose Life John in his Gospel writes the History of, namely the Lord Jesus, is the same Lord whose Glory Esaias saw so long before his appearing in the Flesh; and this our Saviour might allude to, when he said, *And now, O Father, glorifie*
- ver. 37.
- John. 17. 5.

glorific thou me with thine own self, with the glory I had with thee before the World was: For if he had it in *Isaiah's* time, we may well conclude he had it also before the World was; so that glory being not *Humane* nor *Angelical*, must needs be *Divine*, and when he had a Being. This farther out of the Prophet, I take notice of, *The Lord said whom shall I send?* By the Singular Number, to shew the *Oneness* of *Essence*, and by *who* will go for us? The plurality of *Persons*, according to that in *Genesis*, *Let us make man in our image, after our likeness.*

chap. i. 26.

chap. i.

Ezekiel's Vision is, this, the appearance of the glory of God; but before, is given an account of the Antecedents, by a whirl-wind out of the north with a fire, and a brightness, then the likeness of four living Creatures, the likeness of whose face was of a man, of a Lion, of an ox, and of an Eagle, and they were full of Eyes round about them. And the likeness of the firmament over the heads of the living creatures, was as the colour of the terrible crystal; also there was a noise like the noise of great waters, as the voice of the Almighty: After this the Prophet saw above the firmament the likeness of a throne, as the appearance of a sapphire-stone, and upon the likeness of the throne, was the likeness as the appearance of a man above upon it, whose description is made in the following Verses, as the appearance of fire round about, from the appearance of his loins, even upwards, and from the appearance of his loins even downwards, I saw as it were the appearance of fire, and it had brightness round about, as the appearance of the bow that is in the cloud in the day of rain: After which the Prophet concludes thus, *this was the appearance of the likeness of the glory of the Lord.*

ver. 4, 5.

ver. 10.

ver. 18.

ver. 22.

ver. 24.

ver. 26.

v. 27, 28.

Now to find out the Conformity of this Vision with that of *John*, we must join the first and fourth Chapters of the *Revelation*, and observe the Concomitants, Fire and Brightness, *his eyes were as a flame of fire*, and *his countenance was as the Sun shineth in his strength*; also there was a throne in heaven, and one sat on the throne. And he that sat was to look upon like a jasper and a sardine stone: and there was a rain-bow round about the throne in sight like unto an Emerald. And before the throne was a sea of glass like unto crystal. And round about the throne were four beasts full of eyes before and behind. The first beast was like a lion, the second like

Rev. i. 14.

v. 16.

chap. 4. 2,

3, 6, 7.

- a calf, the third had the face as a man, and the fourth was like a flying eagle.* These circumstances do pretty well agree in both Visions, and 'twill appear the better, if we speak of him who sat upon the Throne: the Prophet saith, *he had the likeness as the appearance of a man*; and the Apostle writes, *in the midst of the seven candlesticks, was one like unto the son of man*, who there appears among the Churches, represented by Candlesticks, as their Head; but in *chap. 4.* we see him upon the Throne: the word *like* and *likeness*, is used not only by the Prophet, but also by the Apostle *John*, as also by *Paul*, who, speaking of the Lord Jesus, saith, *He was made in the likeness of men*. This after the Incarnation, but *Ezekiel* speaks before that time, and of a Vision, so expresseth it by the word *likeness* and *appearance*, because he who then sat upon the Throne was, not actually, but afterwards was to be made Man, not by any Change of Substance, but by Assumption of humane Nature; however he describes a humane Body when he saith, *of his loyns upward, and even of his loyns downward*, which *John* doth in a more emphatical way, when from head to foot he describes *one like unto the son of man*; he doth not in general say, *like unto Man*, but *like unto the Son of Man*, which name our Lord, when upon Earth, used to call himself by: Now I say, that he who sat upon the Throne was God Almighty, for 'tis called *the likeness of the Glory of the Lord*: And if a Person of the Godhead, it relates unto the Son, who afterwards was manifested in the Flesh, and before under the Old Testament, had appeared in the Shape and Likeness of a Man, which the Father never did, and of him we read no such thing: Before I make an end with this Head, I must take notice how because precious Stones are, even beyond Gold, the more valuable things in this World, so when God was pleased to grant a special Manifestation of his Presence, to set a value upon it, always something of Jewels was offered to the eye, whereby it is delighted, and this not only in *Ecstasies* and Visions, but upon other occasions; thus
- Exod. 24.* *Moses, Aaron, Nadab, Abihu, and seventy of the elders*
9, 10. *saw the God of Israel, and there were under his feet, as it were a paved work of sapphire-stone, and as it were the body of heaven in its clearness.*

The third Vision is *Daniel's*, one we read of *Chap. 7.* Dan. 7.
 13. directly relating to our Saviour's Ascension into Hea- 13.
 ven, how *one like the Son of Man came with the Clouds of* Acts 1. 9.
Heaven to the Ancient of Days, which we find fullfilled,
when his Disciples beheld, he was taken up, and a Cloud re-
ceived him out of their Sight: this I shall not speak of, for
 I mention'd it in another place, only I take notice how
 the expression like the Son of Man doth point at that
 Individual Person who being the Son of God, was made
 like unto the Son of Man, for it denotes that he was
 something else besides the Son of Man, and before he
 was the Son of Man, or else the words, behold a Man
 came with the Clouds, had sufficiently describ'd the
 Person, if he had been a meer Man, without saying the
 Son of Man; but by that expression which, as already
 observed, is the very name which he, who often call'd
 himself Son of God, used also to call himself by, the
 Prophet mean'd something more than a bare Man; for
 he, being a *Man greatly beloved of God*, by means of the
 great and many Revelations he had, relating both to
 the Kingdom and Person of Christ: he, though at so
 great a distance, might see the Son of God as become the
 Son of Man, chiefly in the Vision of the 70 Weeks, and
 in that same Chap. in his Prayer to God for his Nation,
 he mentions Christ the *Messiah*, for he doth beseech to be
 heard *for the Lord's sake*, which plainly implies a distinction
 of the Person he Prays to, by him call'd *Our God*, and
 of that for whose sake he prays to be heard, for the
 Lord's sake, that is for Christ's, in whom God alone ac-
 cepteth all our Prayers, for *none can come to the Father* John 14.
but by him; and now this is our form of Prayer to God 6.
 that he be pleas'd to hear us for the sake of his Son, who
 is he that appeared to the Prophet in another place in
 the Vision of the battel between the *Ram* and the *Goat*,
 for he saith, *behold there stood before me as the appearance*
of a Man, who gave the Angel *Gabriel* the word of Com-
 mand, *make this Man to understand the Vision*: but if we
 proceed to that Vision of his contain'd in *Chap. 10. 5, 6.*
 we shall find the description of a Person which doth ex-
 actly suit with that in *Revel. 1. 13, 14, 15.* for, saith the
 Prophet, *I lift up mine Eyes and look'd, and behold a certain*
Man clothed in Linen, whose Loyns were girded with fine
Gold of Uphaz, his Body also was like the Beryl, and his Face
 as

Dan. 9.
 23.
 Chap. 2.
 44. and 7.
 14.

V. 17.

John 14.
 6.

Dan. 8.
 V. 15. 16.

as the appearance of lightning, and his Eyes as Lamps of fire, and his arms and his feet like in colour to polish'd brass; and the Voice of his Words like the Voice of a multitude.

We may take notice how in these Visions of the Glory of God, commonly appear'd a Man, or one like a Man, sitting upon a Throne: why like a Man? not as if Divine Nature in the abstract was like the human, for such a wrong notion Scripture declares against, but to teach how in the Godhead in the Concrete there is something, or rather Person, Man, like Man, then more than Man, and something besides Man, which became Christ, made like a Man, not in every thing a Man, because no Sinner. Now as the Father was never made Man, so it would have been improper for him to appear in the shape of a Man, but for the Son who in time was made Man; 'twas very proper for him to appear in that Figure, even before he was manifest in the flesh, for though at that time he was not actually so, yet was accounted to be such, because in time to come he was so to be made Man, according to the first promise after the fall, *the Seed of the Woman shall bruise the Serpents head*; not the Seed of Man immediately, though called *Abraham's* and *David's* Seed, but mediately, in the *Womans* Seed immediately, for he was made a Man by the *Womans*, not by the *Mans* Seed; his Body was formed out of her Substance without the help of any Man, so that she might properly, according to the Flesh, be call'd his Mother, but no Man might properly be named his Father, for in that respect he had none, for *Joseph* was but a *supposed* Father to him, and *David* was his Father only in her who had been derived from him: he hath a Father namely God, but upon the account of another Generation; and God the Father in a most authentick way, from Heaven more than once, hath declared and owned him to be his Son, that is as he came from Heaven, there lies the ground of that Sonship; God the Father never call'd him Son of Man, but his own beloved, only begotten Son, in whom he is well pleased. Now in the manifestation of his Glory, because Divine Nature hath in the Person of the Son mediately been united with humane Nature, and so God in the Person of the Son appearing like Man, he appears in a Nature which is his own, because the Son assumed it: and God whether essentially taken or for the Person

Gen. 3.
15.

Luke 3.
23.

of the Father, never did or doth in the way of Mercy and Favour manifest himself but in the face of Jesus Christ Mediatour, God and Man, as there is no access unto God but in and thorough him, and as 'tis now, so it was ever from the very beginning, wherefore he is call'd *the Lamb slain from the Foundation of the World*: and this is the reason why God manifested himself under the shape of a Man, to shew how in the Person of the Son, who took upon him that Nature, he is reconciled to Mankind; and of old the Son appeared in that likeness to signify how in that Nature he would make our peace with, and reconcile us to God; the Apostle speaking of Christ's Incarnation calls it, *he was made like unto Men*, the word like there denotes truly and really a Man; this is to prove his Humanity, but how much stronger terms doth he use to prove his Divinity when he saith, *who being in the form of God, the form is the Nature whether of a Person or of a Thing, for 'tis that which gives it a Being, so that expression signifies that Christ is and was such as God himself, and therefore God, for there is none in all parts like to God, but God himself, but what he adds in the same verse doth highly confirm the truth, he thought it not robbery to be equal with God*, his being equal with God not by robbery, demonstrates it was his due and own right.

Now this point we intend to conclude with *John's* Vision, for if the former Visions agree with this, and if this relates to the Son of God who was God, and before his Incarnation appeared in his Divine Glory in the likeness of a Man, then with him we may well affirm *he had a Being, and a Glory with the Father before the World was*. That Christ the eternal Son of God and Redeemer of the World, is that Glorious God and Person who shewed his beloved Disciple this Vision in the Isle of *Patmos*, where he had by the Emperour *Dominian* been confin'd, as he saith, *for the Word of God and for the Testimony of Jesus Christ*, is so clear, that I think, the adversaries themselves being the judges, there is no ground left to doubt of it: to what I already said about it, I shall add what followeth. This revelation is of *Jesus Christ*, as we learn it out of the first line of the first Chapter, it being as the Title of this Book, that is the Lord Jesus revealed it unto *John*, who gives a glorious description of him, *I saw one like unto the Son*

Rev. 13.
8.

Philip. 2.

Rev. 1. 9.

V. 13. 14.

The true Character of the

- Son of Man clothed with a Garment down to the Foot, and girt about the Paps with a Golden Girdle: his Head and his Hairs were white like Wool, as white as Snow, and his Eyes were as a Flame of Fire: These last words of the description are almost the same, but altogether to the same purpose with what we read of the *Ancient of days who did sit, whose Garment was white as Snow, and the Hair of his Head like the pure Wool, his Throne was like the fiery Flame*: now the adversaries cannot deny but that by the ancient of days is mean'd the true eternal God, to he whose description St. John makes with the same attributes as Daniel gives of him, must needs be the same; but the Apostle continues the description thus, *and his Feet like unto fine Brass, as if they had burned in a Furnace, and his Voice as the sound of many Waters*: again let this latter and first part of the description, about the clothing and girdle of Gold, be compared with *Daniel's Vision* already quoted, and by this comparing Scripture with Scripture, we shall find out the truth, how in both places the same is described, and so if *Daniel* saw the God of *Israel*, the true God by nature, he whom *John* saw is such, which we shall know better and better if we read in the last Verse of Chap. 4. what the four Beasts and twenty four Elders said to him that sat upon the Throne, *thou art worthy to receive Glory and Honour and Power*. And if that Verse we compare with the 12. of 5. Chap. which is the following, we shall find these words, *worthy is the Lamb that was slain to receive Power and Riches and Wisdom and Strength and Honour and Glory and Blessing*. So that we must conclude the Lamb to be the same Lord spoken of before, I mean the same in nature, and to the Lamb is rendered the same Honour and Worship as is to the Lord with the same Attributes, which is expressed with some enlargement, and in more words than in the foregoing Chapter: but by whom is this Divine Honour rendered unto the Lamb? 'tis expressed in the foregoing Verse, *and I beheld, and I heard the Voice of many Angels round about the Throne, and the Beasts and the Elders, and the number of them was ten thousand times ten thousand, and thousands of thousands*; which last words seem to be taken out of *Daniel's Vision*, to shew how all this was rendered to one and the same, and I say that the sameness of Worship doth argue for the sameness of Nature: we find the Lord Jesus by reason of his
- priestly

riestly Office, which is one of the three belonging to his Mediatorship, to be call'd the Lamb, now *this Lamb is in the midst of the Throne*, which is the proper Seat for Almighty God, then God and the Lamb sit together upon the same Throne, so there is but one Throne for God and the Lamb; but God is jealous of his Glory, which he hath solemnly declared, he never will communicate to another who is not God, or to a meer Creature; between them that are inequal the Throne is excepted: though Pharaoh was willing to raise Joseph to the greatest Honour above any one in his Kingdom, over the which he made him absolute Ruler, yet he made this exception between him and Joseph, *only in the Throne will I be greater than thou*; if Christ be not God, there would be an infinitely greater difference between the Father and him, than there was between Pharaoh and Joseph, and God is no less jealous of his Honour than Pharaoh was of his.

But to return to John, he in his Vision knew the Son of God, therefore when he saw him in that Glorious and dreadful sight amidst Fire and flame, *he fell at his Feet as dead*, and the Lord himself to confirm him in his Opinion and that he was not mistaken when he thought he knew him, said *I am he that liveth and was dead*; so all the Glorious things spoken of and perform'd in the Book, are rendered to him who liveth and was dead, the true Son of God, who sent Isaiah, Jeremiah, Ezekiel, Daniel, and all the Prophets, who being subordinate to him as the Head and great one, received all their Commissions from him, and were all Acted and moved by that Holy Spirit of his, for as after his Ascension he sent the Comforter the Holy Spirit to his Apostles, so before his Incarnation as well as now, he Administred his Office of Mediator, Ruled and Govern'd his Church, which he could not have done except he had had a Being, and Existed before he was Born of the Blessed Virgin Mary.

Hereupon our Litigious Adversaries may happen to Cavil and say, such great and Fundamental Truths as these, ought not to be grounded upon Visions and Prophecies, I confess if we had no other proofs, I in some degree would allow of the Objection; but they know we have so many plain and clear of another kind, that these we make use of not for want of others, but bring them in as over and above the full measure; my inclination leads me far enough from being one of those who would dive

Rev. 7. 17.
Chap. 22.
1, 3.

Isai. 42. 8.

Gen. 41.

Rev. 1.
17.

into the Secret things of God, which I know belong to us, but those that are Revealed do : I own that one must be endued with the Spirit of a Prophet before he can understand a Prophecy till it be accomplish'd ; but when it is fulfilled though but in part, then it becomes a History, if not wholly yet in part, and that part helps towards knowing what remains : 'tis an intolerable presumption in some which we hear of too often, to dispose of those times and seasons which God reserves in his own Hand, whereby they would Limitate the Holy one of Israel, when to a certain Year and time they pretend rashly to fix very great and considerable Events, which God twice complains of by his Prophet, *who will appoint the time ?* I think, they have enough to study in the Revealed Will of God, without diving into his Secret one ; but what I have done is of a quite different Nature, and I am most certain how all Types and Prophecies relating to the first coming and Sufferings of Christ the Messiah, we consult Scriptures, we shall find to be fulfilled : he said unto his Disciples, *the things concerning me have an end*, and upon the Cross he declared *it is finished*. Now the Prophets out of what they heard and saw, having foretold who the Messiah that should come, was, what he would do and Suffer, and for what end, we ought to neglect nothing that may clear up to us that whole important matter. As under the Law there were Prophecies and Visions about these high and adorable Mysteries, so there were Types and Figures of the same, of which I formerly mentioned some and shall now add one thing more of God's Son's Incarnation : God was in the Cloud, in the Tabernacle and in the Temple, thus God's Dwelling in these Material and Visible things, agrees well, with and represents his Dwelling with us in our Human Nature, upon which account the Prophet calls him *Immanuel*, or God with us ; no doubt but that the Infinitely Wise God, who doth nothing in vain, had some special meaning when he chose to Dwell in the Cloud which as we read, *filled the House of the Lord, so that the Priests could not stand to Minister, because of the Cloud, for the Glory of the Lord filled the House of the Lord*, and in that place Solomon took Notice how the Lord said that he would dwell in the thick darkness, a God full of Infinite Light, Brightness, Majesty, and Glory to dwell in thick darkness, I see no Reason why

Jer. 49.
19, and
50, 44.

Luke 22.
37.
Jo. 19.30.

1 Kings 8.
10, 11, 12.

the same may not Dwell in a Humane Body, especially
 being it is written, *a body hath thou prepared me*, and also
Tabernacle of God is with men, alluding to the Taberna-
 Rev. 21.3.
 wherein he dwelt : and farther, the Lord Jesus's Flesh
 Humane Body is by the Apostle call'd the Vail, which
 Heb. 10.1
 conceal'd, and if I may so say, contain'd his Divine Per-
 20.
 son and Nature, wherein the Apostle alludeth to the Vail
 Exod. 34.
 Moses when he came down from the Mountain *be put a*
 30, 33.
veil on his Face for the People could not look upon the
 brightness of it, but *were afraid to come nigh him*. If
 men could not behold the Glory of God only in some
 beams of reflection upon Moses's Face, for having been
 while with him upon the Mount, and having seen only
 God's *Back parts* not his Face, his Goodness not his Glory,
 much less could the World have look'd upon that Divine
 essential Glory of his Son come out of his own Bosom :
 God having a mind to Communicate and converse with
 mankind, it had been impossible for Men to behold that
 glory in open Face and not Die, therefore God out of
 his Infinite Mercy to condescend to our Weakness, did as it
 were conceal it in a Body and put on the Vail, that is his
 flesh ; to this purpose the Apostle saith, *in him dwelleth*
 Colos. 2.9.
all the fulness of the Godhead bodily, or in his Body : but
 having spoken of the Cloud and of the Tabernacle, we
 must say these few words about the Temple, when our
 Saviour said to the Jews, *destroy this Temple and in three*
 John 2.
days I will raise it up again, the Evangelist observes that
 19, 21,
he spake of the Temple of his Body : so his Body he call'd by
 the name of the Temple, whereby he seem'd to point at the
 Temple wherein God was said to dwell, as if he had said, this
 Body wherein I now dwell, as formerly I did in the Tem-
 ple, you may and shall take and destroy, as it happened
 when they Crucified him ; but this I give you for a
 proof of my Divinity so as to make you know who I am ;
 this same Body or Temple in three days, I of my self and
 by my own Power will raise it up again. that Body is
 now Glorious in Heaven whilst there is on Earth neither
 Ark, Tabernacle nor Temple.

At this time I have insisted upon the head of Visions
 which is one of the Classes out of which we draw Argu-
 ments for the Holy Trinity, and Incarnation of the Son
 of God : though they were more frequent under the Old
 Testament, when those Holy Mysteries were not so plain

as since they were made by the coming of our Lord and Saviour; yet God in his Infinite Wisdom to confirm all that in that kind had been under the Law shew'd *Abraham* and his Posterity, hath under the Gospel Transmitted to his Church, thereby to shew an harmony between his Promises and the Execution thereof, that Revelation to St. *John*, I own there are some proofs, may be not so strong, because not so plain as others, for some do prove a Truth more directly and positively than others; yet in the Word of God every kind of proof hath its use, for God in his Infinite Wisdom hath thought fit therein to instruct us in several ways and methods: if we had only Collateral and somewhat dark proofs, we would not lay so great a stress thereupon, but to the most positive and clear we join others to shew the excellent harmony that is in God's Word, in asserting things in some places more, in others less plainly, for sometimes in one we find that which seem'd wanting in another, but altogether they make the thing to be undisputably true.

Heb. 11.
26.

This consideration moves me, in the disputes we have against *Socinians*, to draw up some Arguments which as yet I made no use of, to prove and more and more demonstrate those great Truths: of that kind the following is one, 'tis said of *Moses* that he esteemed the reproach of *Christ* greater Riches than the Treasures in *Egypt*. How is the reproach of *Christ* mentioned in relation to a time that was so long before his Birth? in the place the Apostle saith, it was by Faith, now one that is not, or that is a meer Man cannot be the Object of saving Faith, for we believe in God not in Man, therefore we must say *Christ* was in *Moses's* time and as then he was not a Man nor an Angel, he must needs be God: *Moses* whom a while after God so clearly communicated himself to, and so familiarly conversed with, knew well that Angel who afterwards was with him all along in the Wilderness, who to him had appeared in the Bush, to be God himself Existing at that time, since he was with him, and who in time to come under the name of a Prophet like himself was to be manifested in the Flesh, the Messiah and *Christ* as to his Office, and at that time God by Nature: we must believe that *Paul* on that occasion mentioning *Christ*, had cause for so doing, which can be assigned to be no other than upon the account of his Deity, before he had upon him

him taken our Humanity: This Reproach of Christ, another Apostle under the name of his Sufferings, mentions as having of old been under the Eye and Prospect of the Prophets, who, saith he, *Inquired diligently searching what, or what manner of time, the Spirit of Christ which was in them, did signifie, when it testified before hand the sufferings of Christ, and the glory that should follow*; all which, related to a coming of his in the Flesh; but lookt upon him as having then another Being and Existence; for by the Testimony of the same Spirit, they knew the Messiah to come, in their time to be God.

I Pet. 1,
10, 11.

As to the word Reproach of Christ, used by the Apostle, we elsewhere have it in Scripture, *The reproaches of them that reproached thee are fallen upon me.* The Reproaches, Revilings and Blasphemies against God by wicked Men, are fallen upon Christ, for not only he hath born upon him *David's* Adultery and Murders, the Thefts and Robberies of the repenting Malefactor, the Unbelief, Persecution and Blasphemy of *Paul*, as *Peter's* Denying, Swearing and Cursing; but also the Reproaches, Mockeries, Revilings and Injuries which Malice and Wickedness could invent, fell upon him from his Baptism to his Death, especially in the High-Priest's House, in the Judgment Hall, and upon the Cross, when Hell was quite broke loose upon him: *They that passed by reviled him, wagging their heads, saying, if thou be the Son of God, come down from the cross; likewise the chief Priests mocking him, with the Scribes and Elders said, he saved others, himself he cannot save; if he be the King of Israel, let him now come down from the cross and we will believe him; he trusted in God, let him deliver him now, if he will have him, for he said, I am the Son of God.* These last words contain the ground of all their malicious Blasphemies, where- in Socinians would have joyned with the Jews, and if for the Cause, no doubt also for the Effect. Were not these Reproaches against God, whose Holy Name was Impiously made use of? They Reproaching for trusting in God, and for saying, I am the Son of God, which, certainly, is to reproach God? but all these Blasphemies, and wicked Reproaches fell upon Christ, who was made the Object thereof; thus was fulfilled the

Psal. 69.9.

Matth. 27.
39, 40, 41,
42, 43.

Prophecy,

The true Character of the

Prophecy, for *David* pointed at him when he said, *The Reproaches of them that reproached thee are fallen upon me* : There are two undisputable proofs to shew, how in that place the Psalmist speaks not of himself, but of our Saviour ; one is in the beginning of the same Verse, *The zeal of thy house hath eaten me up*, to him applied ; the other is *ver. 21. In my thirst they gave me vinegar to drink* ; and if for this Truth we want another Evidence, we have it at hand, for even Christ pleased not himself, but as it is written, *The Reproaches of them that reproached thee, fell upon me*. So then if *Paul* speaks truth, in *Moses's* time there was that which may be call'd the Reproach of Christ ; then in some sense Christ was at that time, and that might well be, seeing he declared he was before *Abraham*.

Joh. 2. 17.

Rom. 15.

3.

Something more we must say about this, the better to explain it : we know Divine Nature to be impassible, and out of the reach of any wrong or injury ; however those that impiously attempt to do't, are accounted to have effected it, for what they could they have done towards it, and in God's Eye are as guilty as if they had done it ; Now in *Moses's* time the Son of God in his human Nature, either in Soul or Body, could not be sensible of any Reproaches, for he then had it not actually ; but according to Scripture there are two Bodies of Christ, his *Natural*, which he took long after, and the *Mystical*, which at that time was in being ; the Church is this *Mystical Body* : From Eternity the Son of God had his Commission to be Head of the Church, thereby to bring many Sons into Glory ; this Commission after the beginning of the World he began to execute in the Exercise of his Royal and Prophetical Offices, with ruling and disposing things for the good of his Church, the Father having put into his hands, and made over to him the whole Administration of that Oecumenical Kingdom ; *he is the King* spoken of, *set upon the holy hill of Sion*, who rules over, and preserves his People from the Attempts of their Enemies, and taught them by the Prophets in whom his Spirit was ; and this mediately and actually till the time came when himself was to perform the Work of Mediation and Redemption in the passive part thereof, which was his Priestly Office, in offering himself a Sacrifice, and shedding his precious Blood for a proper

Psal. 2. 6.

proper satisfaction to Divine Justice, and Remission of Sins : This was the part of human Nature to suffer, but all the while before, the Work was going on, not by means of human Soul and Body, which at that time he had not; how then could the Mystical Body, the Church, live and be acted if there had been no Head? and how there be a Head, if there had been no Being? Seeing then there could be no such Body without a Head, and that no Man nor Angel could be that Head, who then but a God could be it? Therefore all the while before the Incarnation, Divine Nature in the Second Person of the most Holy Trinity, was acting in the ordering and delivering his People out of the *Flood*, out of *Sodom*, out of *Egypt*, and punishing their Enemies, as we see them opposed in the Persons of *Abel* and *Cain*, of *Noah* and his Family to the rest of the World, of *Shem* and *Ham*, of *Lot* and those of *Sodom*, and in this Text of his Church, under the Name of *People of God*, in opposition to the *Egyptians*, as the Apostle opposes *the afflictions of the people of God, unto the pleasures of sin in Egypt*, (which *Moses* might have enjoyed when called *Son of Pharaoh's Daughter*;) and *the Reproach of Christ to the Treasures in Egypt*. Scripture doth in several places certify, That *Christ is the Head of the Church*, but he who now is the Head of the Church was ever so before, or else there would have been two Heads of the Church, which is as absurd as 'tis monstrous, to talk of a Body with two Heads: Therefore as there was a Body of the Church from the beginning of the World, so from that time hath Christ been the Head of that Body, and at that time he was as sensible of Injuries done to his Members, as we read he was after his Ascension, when he from Heaven said to *Saul*, *why persecutest thou me?* that is, the Members of his Mystical Body, for his Natural one was far enough out of his reach.

Eph. 5. 23.

Acts 9. 4, 5.

Here with a sad heart I must say, how since the Lord *Jesus's* Ascension, he never was more reproached, or suffered more than now; we have a Generation of Men, who with the Rebels spoken of in the Gospel, say, *We will not have this man to reign over us*; as much as in them lies, they would make him a *reproach of men*, and *despised of the people*, and would as the Prophet speaks, make him again a *man of sorrow, acquainted with grief*,
despised

Luke 19.
14.
Ps. 22. 6.

Isa. 53. 3.

despised and rejected of men. The Jews when upon Earth depriv'd him of his Life, and Socinians now when he is in Heaven, would strip him of the Dignity of his Person, that chiefly consists in his Divinity, which they would rob him of; and because they cannot understand that high Mystery, they will not believe it, so against what the Apostle saith, they walk *by sense not by faith*; Is it a reasonable Consequence to say a thing is not, because they cannot comprehend it? as if because I am not able to know well how Bread, which hath neither Life, Heat, or Motion, can preserve my Life and Vital Faculties, procure heat, and enable me to move, I should cast it off. They also attempt to reproach Christ in his Person, so in his Offices of Mediator, he came to destroy sin, and save Sinners, *to seek and save that which was lost*, he came to destroy the Devil's Work, and that's Sin; this hath been the Way and Means to save Sinners, which was effected, as Scripture saith, *by making himself an offering for sin, by being made sin for us, though he knew no sin, that we might be made the righteousness of God in him, with being deliver'd for our offences, with loving us, and giving himself for us*. Yet all this they daily speak and blaspheme against, as already we have abundantly demonstrated.

Before I proceed farther, to what I formerly said against their denying that there are any Mysteries in Religion, or above the reach of human Reason, this I shall add, That there are Mysteries in the Work of Creation, as we read in the 37, 38, 39, 40, and 41 Chapters of Job: how many intricate and mysterious things therein, which Job, a knowing Man, and who had his Reason about him, could not answer, and calls them things *too wonderful for him, which he knew not*. And chap. 5. 9. 'tis said of God, *which doth great things and unsearchable*. And chap. 9. 10. *which doth great things past finding out*; yet presumptuously these Men will be searching into those unsearchable things, and pretend they can find those things that are past finding out. But if there be unknown Mysteries in the Creation of the World, why then should there be none of the Wisdom of God in the Redemption of it? There are in Nature such mysterious Puzzlings, as can sometimes as much stagger some Mens Faith of God's creating the World,

as that of the most Holy Trinity and Incarnation can shake the Faith of others about the Redeeming it; yet 'tis as certain, that God redeemed the World, as that he created it: And as God hath let us see so much of the Creation, as to convince us he made us of nothing, and when we were nothing; so in the Work of Redemption he hath shewed us he redeemed us when we were lost, with clear and sufficient Evidences of his Power, Wildom, and Mercy: and what therein he hath revealed, we ought to believe, as our Saviour said to *Thomas* about his Resurrection, *Be not faithless, but believing.* To believe, is what the Gospel requires of us, thus *Christ* said to *Fairus*, *believe only*: In Matters of Salvation, is on our part required an Obedience of Faith, for, as the Apostle saith, *We walk not by sight, or by senses, but by faith.* So when Scripture saith, *We must acknowledge the mystery of God, and of the Father, and of Christ,* we ought to believe there is such a Mystery, for so *Paul* calls it, after the Revelation of *Christ*, and of the Gospel: and 'tis a damnable Presumption to bring these Truths of God under the scrutiny of human Reason, and submit them to it, and reject them when that poor, blind, corrupt, and unsound Reason cannot understand them; 'tis a most false Inference to say, I understand neither the Trinity, nor the Incarnation, therefore there is no such thing; as if I should say, I cannot understand what God is, therefore there is no God; my Reason cannot understand the Infinity and Eternity of God, therefore God is neither Infinite nor Eternal: I do not apprehend the design of God's Wisdom, therefore no such thing in him. He permits Evil, and because I cannot comprehend his Reason for it, must I blasphemously say he is wicked? These are such impertinent Conclusions, that any Novice in the Philosophy or Divinity Schools would hiss out. I would hear by what Authority I may set up my Reason as Judge over that which is so much above it, and which I do not well know. All these Wanderings of Men, I say, can conclude nothing, except they prove their Understanding to be infallible and infinite. What? to fathom these great Depths of God with the very short Line of humane Reason? this is an intolerable Self-conceitedness!

- If at first when Watches were made, one, who never saw one, neither understood the Watch-Maker's design, seeing the several Pieces asunder upon a Table, would have said, This is of no use, and good for nothing; had not such a one deserv'd to be laugh'd at as a shallow Pate, void of good Sense and Reason? Yet 'tis transcendently more foolish for any one to say, his Reason must judge whether what God hath revealed be true or not? O the nonsensical, silly, shallow Brains of some Men! As in another place of this Discourse 'tis observed how God
- Pf. 97. 2. said that he would dwell in the *thick darkness*, and that *clouds and darkness are round about him*, so 'tis to shew how Men must not attempt to pry into't, for they cannot see the great, dark, mysterious and incomprehensible things of God. Let the dreadful Punishment inflicted upon the *Bethshemites* for looking into the Ark of the Lord, serve for a Warning to all who make themselves guilty of the like Attempts. 'Tis also said,
- 1 Sam. 6. 19. That God dwelleth in the *light which no man can approach unto*: which tends to keep men from meddling too far, and presumptuously attempting to look into the secret and glorious things of God, beyond what he hath revealed. But *Socinians* pretend to be clear-sighted enough to see through that thick darkness, and to be strong-sighted enough, with the Eye of their humane Reason, stedfastly to look on the Infinite, Glorious and Unaccessible Majesty of God, and as it were to stare him in the face; but they should know, how in this sense *no man shall see his face, and live*. After this rate, these all-knowing Men may happen to attempt giving a Description of Heaven, which according to their Principles, is a thing not above their Reason to do, or beyond the reach of their Capacity; so no Mystery to them. Thus they shall go beyond *Paul*, and know more than he, who though he was caught up to the *third heaven* into Paradise, yet saith, *whether in the body or out of the body, I cannot tell*, and there he heard unspeakable words, which it is not lawful for a man to utter: We would desire *Socinians*, whom, as they say, nothing in Religion is a Mystery unto, and who think their Reason can and may know that which others say they neither can nor may know, because they are *Mysteries*: I say we would desire
- 2 Cor. 12. 2, 3, 4.

fire them to give the World an account of what that Paradise is, and what are the unspeakable words which *Paul* heard there, and which it was not lawful for such a Man as *St. Paul*, to utter.

But once for all, to come to the *Fugulum Cause*, to the very heart of the point: in all Matters of Religion, we must have a fixed Law and Rule to be guided and judg'd by, which Rule must be backt by an infallible or Divine Authority to stand to, which is our Case against Papists, who would have the Authority or the Reason of the Church to be that same Rule, as *Socinians* more unreasonably, would have every private Man's Reason to be it, which as occasion shall serve, can by Fancy or Interest, under the name of Reason, be wrested and byass'd, so, that Reason so apt to be blinded and imposed upon, cannot be the Law; for there is no reason why one Man should be guided and directed by the Opinion of another, if he hath no Commission from God proved by Miracles: for the wisest of Men may happen to be blinded by Ignorance, as the best corrupted by Interest and Lust. After this, Men will never stand to any thing, but will quickly run into thousands of Confusion, Superstition, and Idolatry, both in respect of God, and of his Worship. Without a true Divine Rule, and that's only God's Word, no certainty of the true Knowledge of God, and of his Worship, for all the Precepts of Nature are doubtful and uncertain; for they must be drawn from long Observations of Nature it self, great strength of Reasoning, deep skill in Philosophy, and so many other dependencies and circumstances, that 'tis almost impossible to find a Man endow'd with all such necessary Qualifications. So then to depend upon one's natural Reason as a Guide to Salvation, is to trust upon a bruised Reed, on which if a Man lean, it will go into his hand, and pierce it; but if we trust in God's Word, which is the Word of Truth, the Holy Ghost will thereby, in order to Salvation, make all safe and sure to us, whilst he leaves those who abound in their own sense, to do so still, and those who will not understand what they will not believe, to continue in their Ignorance, Unbelief, and Wilfulness; as for us, Scripture is our Rule.

- Now Scripture speaks of the Son of God long before his Incarnation, as of a Person Acting, Punishing, Delivering, &c. an unanswerable proof that he then Existed, or else he would not have acted, for *Modum essendi sequitur modus operandi*; none can Act except he be, which, as observed, could not be in his Humane Nature: Now in the Word of God we read no such thing of the greatest and best Men, as *Moses, Elias, John Baptist*, no mention at all of them, till after their Birth, only *John Baptist's* was foretold, not long before, but not a word of any thing he did before he was
- 1 Cor. 10. Born, as we read of Christ, that, *He was the Rock that*
 4. 9. *follow'd the People in the Wilderness; that he was tempted by them, &c.* And in what the Angel said to *Zacharias* of the Birth of a Son, mention is made of our Saviour, by the name of the Lord God of the Children of *Israel*, many of the Children of *Israel* shall he turn to the Lord their God; and who this Lord God is, 'tis imply'd in these words, *He shall go before him*, that is, the Lord their God, *in the spirit and power of Elias*. Now that *John Baptist* went before the Lord Jesus, *To prepare the way of the Lord*, and make straight the way for our God, that is, the God of *Israel*; it
- Luk. 1. 16. appears out of *Isaiah*, compar'd with *Malachy* 4. 6. fulfilled *Matth.* 3. 3. *Mark* 1. 3. *Luke* 3. 4. *John* 1. 23. Wherein, we see how the four Evangelists take notice of the Prophecy and fulfilling thereof, in relation to our blessed Saviour, all which, proves him to be true God by Nature, and consequently, that he had a Being before he was Born of the Virgin. Upon this point, the Harmony of two Prophets with the Evangelist, is so considerable, that some things more I must observe about it. The true God of *Israel* speaks by *Malachy*, and in a Chapter which is much to our purpose, at several times calls himself, *The Lord of Hosts*, who is the same that *ver.* 1. saith, *Behold I will send my messenger, and he shall prepare the way before me*. This is a Prophecy about *John Baptist*, Messenger to the Lord of Hosts, before whom he was to prepare the way; observe first, he that speaks, and will send, is the Lord of Hosts, he that is to be sent, is his Messenger, and he that is to come, is the Lord of Hosts, who speaks, and will send his Messenger, before me, in Person
- Isai. 40. 3. chap. 3. 1.
 7, 10, 11,
 12, 14. &c.

Person not by Proxy. We know *John Baptist* prepared the way, not before God the Father, of whom in Scripture we never read that he was to come into the World, but before the Lord Jesus Christ, his Son, whose fore-runner he was; therefore Jesus Christ is plainly the Lord of Hosts, who is the true Eternal God, who under the name of *Shiloh* and *Messiah*, was to come, and actually did, few Months after *John Baptist's* Birth. chap. 4. 2.

In the last Chap. is renew'd the promise of Christ's coming under the name of *the Sun of Righteousness that should arise with healing in his wings*; and of *John Baptist*, under the name of *Elijah*, before the coming of ver. 5.

the great and dreadful Day of the Lord, that is, of Matth. 17. 12, 13.

Christ, who, call'd *John* by the name of *Elias*, because, Luk. 1. 16.

saith the Angel, he shall go before him, that is in the foregoing Verse, *The Lord God of Israel*, spoken of Christ, whom *John*, went before, *in the spirit and power of Elias*; that is, with the same fervent Zeal which *Elias* was act'd by, and in that Spirit, saith the Prophet, *He shall turn the hearts of the fathers to the children.* Mal. 4. 6.

Which are the very words by the Angel spoken to *Zacharias*. *Malachy* calls Christ, who was to come, Luk. 1. 17.

The Lord, the Lord of Hosts; a peculiar and proper Attribute of the Almighty and Eternal God, and the Angel names him, *the Lord God of Israel*. Let to this the other Prophet's Testimony be joyn'd, *The voice of him that cryeth in the Wilderness, prepare ye the way of the Lord, &c.* which is Parallel to the other, and by 4. 5.

which, *John Baptist* is design'd, for unto himself he apply'd it, he, whose way he was to prepare, is call'd Joh. 1. 23.

the Lord, and our God, that is, of *Israel*, at whose coming, *the glory of the Lord shall be revealed*. The Lord God of *Israel* was to come himself, and when he was come, his Glory was reveal'd; the Son of God under the name of Jesus Christ, came himself, and when he came, the Glory was reveal'd, therefore Jesus Christ was the true God of *Israel*, this Truth depends upon the Evidence of two Prophets, and of an Angel, as related by an Evangelist; whereunto is joyned the Testimony of *Zacharias*, who at that time, as express'd, *was filled with the Holy Ghost*, out of all this it will appear, that no Person was ever better designed, nor his Title more plainly describ'd, than is in those places, the

the coming in the Flesh of Christ, the true Son of God, and who he was.

- Another place, which I think, doth Evidence Christ's Divinity, is this, *As the Father knows me, even so know I the Father.* There is a great Emphasis in the words, *as*, and *even*, which implies in the same manner, nature and degree, the comparison shews a parity in Persons, or else it had been enough to have said, the Father knows me, and I know the Father. If the Son knows the Father only in part, then the Father knows the Son but in part, which to assert, is Impiety; but if the Father knows the Son perfectly, so the Son also knows the Father perfectly; and as no finite Creature can perfectly know the infinite God, so he that perfectly knows the infinite God, must himself be infinite God, such is the Lord Jesus his own Son: When
- Jo. 10.15. *Thomas answered, My Lord, and my God,* he answer'd him who spake to him, that is Christ, so then *Thomas* owned him for his Lord, and his God; he knew out of the Law, and by what Christ had taught him, that
- Matth. 8. there is but one God, therefore he would not have called him his God, and worshipped him as such, if he had not believed him to be the true God of *Israel*: To this, I shall add, that our Saviour, who was no Friend to Idolatry, suffered himself at several times, as may be seen in the Margin, to be Religiously worshipped, that is, as God, and never hindred any from it; but if he had not been God, he would never have permitted any one to worship him as such.

So under the shape of a Man he had been by *Abraham* very long before; for we read how the Lord or *Jehovah* appeared to him in the plains of *Mamre*, in ver. 1. 'tis positively said, *Jehovah*, but in 2, we read *three men stood by him*, whereof one was the Lord, attended by two Angels, at which sight, that Father of Believers bowed himself towards the ground, and addressed his Speech only to one, *My Lord*, saith he, *if I have found favour in thy sight*, &c. and by the Discourse that afterwards happened, it plainly appears the same was the true Eternal God, who promised *Sarah* should have a Son, this is the same, who in the Chap. before had appeared unto him, made a Covenant with him, appointed Circumcision for the Seal of it, and also had at that time promised.

Sarah

Sarah should have a Son, and there he called himself *the Almighty God*; without question, this was the true God chap. 17. by Nature, for none is Almighty, but he, who if such, 1. for the words are convertible Almighty and True, naturally eternal God, he who is the one is the other too: Now 'tis very observable, how he who in the first Book of the Old Testament proclaim'd himself *the Almighty*, doth in the last of the New, declare himself to be *the Almighty*, and as there is but one Almighty; so in these two several places 'tis but one and the same that speaks. Rev. 1. 8. Now *John* saith it plainly enough, that the Lord Jesus is the Almighty, as in another place I heretofore sufficiently evidenced, which to strengthen, this I shall add that as Christ our Lord in the 1 Chap. of that Book, calls himself Simply and absolutely, the Almighty; so towards the latter end of the same, he is called *God* chap. 16. *Almighty*, and that this is spoken of him, the beginning 14. of the verse clears it, when it saith, *They are the spirits of devils, which go forth unto the kings of the earth to gather them to the battle of that great day of God Almighty.* For a greater Confirmation, let this be compared with another Chapter, wherein mention is made of that Battle and its Success, there is as true a Description offrom ver. Christ in the Person of the General of the Army, as 11, to the can be; he is called, *faithful and true, and in righteousness he doth judge and make war, his eyes were as a flame of fire, &c. and his name is called the word of God; and lower, King of Kings, and Lord of Lords, and the great God.* If after these positive, plain and full Evidences, the Lord Jesus be not the true, essential Almighty God, then there is no truth in Scripture, whose main design is to declare him to be the Son of the living God, who from Heaven, and out of the Father's Bosom came into the World to save us from Sin, Death, and Hell.

Of this, the Deliverance out of *Agypt* was a Type, and both Deliverances have one and the same Author. I find much to our purpose contained in that place, where the Prophet speaking of the People of *Israel*, saith of God, *He was their Saviour, in all their affliction he was assisted, and the Angel of his presence saved them, in his love and in his pity he redeemed them.* Which place seems to relate to what the Lord said to *Moses* out of the midst of the Bush, *Isai, 63. 8, 9.*

Exod. 3.7. *Bulsh, I have surely seen the affliction of my people which are in Egypt; which is as if in the manner of speaking of men, he had said, I have seen and considered of my Peoples Affliction, and for it have pity and compassion on them: It is observable, how he who in that place appeared unto Moses, is there called by several Names; first, The angel of the Lord appeared unto him in a flame of fire, ver. 2. and in the fourth he is called both Lord and God, When the Lord saw that he turned aside to see, God called unto him. And ver. 6. he is again called God, and ver. 7. the Lord. Under these several Names of Angel of the Lord, God and the Lord, in the different things by him spoken, is designed the true God of Israel; which I here take notice of, because it being compared with this Text of Isaiah we now are upon, it helps toward a better understanding thereof: Here 'tis said of the true God, he was their Saviour, then 'tis added, the Angel of his presence saved them; both these are absolutely expressed, and absolutely there can be but one Saviour, who is God, so the Angel who saved them must needs be God, and 'tis to be taken notice of, how he who here is called the Angel of his presence, is elsewhere called God's presence, my presence shall go with thee; to shew how God's Presence, and the Angel of his Presence, is one and the same God: and he who led the People through the Wilderness, is in another place also called Angel, I send an Angel before thee, but such a one as his name was in him; that is, All I have revealed of my self is in him: and this very same who saved them, is in the same Verse said to have redeemed them.. Can any one deny the Names Saviour and Redeemer properly and personally to belong to Jesus Christ the Son of God, who from the very first verse of the Chapter is pointed at, and in ver. 7. the Prophet saith of him, I will mention the loving kindnesses of the Lord, and the praises of the Lord, who bare them and carried them, his people, all the days of old, in the Wilderness; surely he who had done all these great things for them, was their God, so dost thou lead thy people, to make thy self a glorious and everlasting name, v. 12, 14. God's people is Christ's people, All the Father hath is mine, saith he, so he must needs be God; such to the Jews he at several times asserted himself*

Exod. 33.
14.

ch. 23. 20,
21.

himself to be, which truth is not at all prejudiced by his not suffering the Devils to publish who he was, namely *the holy one of God, the Son of God, the Son of the most high God*; which they never said to *Paul*, or any other Apostle, when they cast them out in the name of *Jesus Christ*. Now our Saviour's reason to forbid them, is this, the Devil is known to be a Lyar, and a truth out of a Lyar's mouth is suspected; therefore to hinder its being questioned, he suffered them not to speak it, for he knew how ready his Enemies would be to take all advantage against him, for they said, *He casteth out Devils by Beelzebub the prince of the Devils*, which he did as God, and by his own Divine Power; but the LXX. said, *the Devils are subject to us through thy name.* Luke 10. 17.

This truth can be found out no better than with comparing Scripture with Scripture, in order to't, without repeating what I said before of the Angel promised to go before the People in the Wilderness, whom God called *his presence*; I shall proceed to new matter, and take notice how that very same, who went before the People, and was called Angel, if we may believe *David*, was God, the God of Israel, at whose presence the earth shook, the heavens also dropped, even Sinai it self was moved, and this is remarkable, that the same word which God used, *my presence shall go*, is also twice made use of by *David*, the Heavens dropped at the presence of God, Sinai was moved at the presence of God, the God of Israel; and the very same God called Angel, we have farther described by the Psalmist, whom he nameth God of Gods, and in the next verse, Lord of Lords, and in the last, the God of Heaven. This, certainly is the true God by Nature, which as expressed ver. 16. *Led his people thorough the wilderness*, and did all the great things mention'd in the other verses of that Psalm, all by *Stephen* comprehended in one verse, *He brought them out after that he had shewed wonders and signs in the land of Egypt, and in the red sea, and in the wilderness forty years.* This is the same Angel which appeared to *Moses* in the bush, and which spake to him in mount Sinai. Now, 'tis unquestionably true how that first Martyr's drift was to preach *Christ*, and not *Moses* to the Jews, and upbraided them for murdering, at his

Exod. 23.

chap. 33.

14.

Psal. 68.

7. 8.

Psal. 136.

2, 3, 26.

Acts 7. 36.

ver. 35, 38.

- appearing in the Flesh, him who had done so great and many things, and wrought all those great Deliverances for their Fathers before his Incarnation, who
- ver. 32. appearing unto *Moses* in the Bush, called himself the God of his Fathers, of *Abraham, Isaac* and *Jacob*; this is certainly the true God of *Israel*, whom *Paul* calls,
- 1 Cor. 2. 8. the Lord of glory crucified, and of whom, *Stephen* call'd the Jews Murderers; this was their God, and according to *Pilate's* Inscription, their King, which to confirm more and more, because *Socinians* obstinately deny him to be such, though elsewhere I have taken notice of, I shall here make use of a Prophet's Evidence, by whom, Christ the Messiah is call'd the King of *Sion*; which, when the thing mention'd was actually done to the Lord Jesus, the Evangelist applies it as spoken of him by the Prophet. Now he who is the King of *Sion*, is the King of *Israel*; and he who absolutely is the King of *Israel*, is the God of *Israel*; so the Lord Jesus, whom this is spoken of, is the true God of *Israel*: The Psalmist saith, *Arise, O God, judge the earth, for thou shalt inherit all Nations*. This is the true God, whose two Attributes, to Judge the Earth and to Inherit all Nations herein expressed, do belong, and are proper to the Son of God, the Lord Jesus.
- So do many things more, variously and abundantly, written by the Prophets, as among others is this, *Sanctifie the Lord of Hosts himself; let him be your fear, and let him be your dread*: And to move them to't, he gives this reason, &c. *He shall be for a sanctuary* to those that sanctifie him, and whose fear he is, but to Transgressours and Disobedient; *to both houses of Israel he shall be for a stone of stumbling, and rock of offence, for a gin and for a snare to the inhabitants of Jerusalem*. This Prophecy is of Christ in both parts, first a Sanctuary to those who fear him, and present help and Relief suitable to their
- Joh. 7. 37. wants, therefore he crieth and saith, *If any man thirst, let him come unto me and drink, for he that cometh to me shall never hunger, and he that believeth on me shall never thirst*: therefore he made gracious Invitations, *Come unto me all ye that labour and are heavy laden, and I will give you rest*; but if Men will not answer this Call, he tells them, *but ye will not come to me that ye might have life*; so to those who sanctifie, love, and fear him,
- he

he is a Rock of Defence, a Sanctuary and a present help in time of trouble; as for the other part, he is a stumbling-stone, and a Rock of Offence to those who do not fear nor believe in him: Now this Prophecy is explained to be of him by *Simeon*, to him apply'd by *Paul*, and more at large by *Peter*; this by the Apostles, is spoken of him whom the Prophet calls the Lord of Hosts himself; mark the Word *himself*, in Person, not by a Deputy, or any one else, that the same is the Stone of stumbling to the *Jews*, hitherto experience hath and doth still shew it to be so. The Lord of Hosts himself is certainly the true eternal God; but Christ, if we may believe an Evangelist, and two Apostles, is that Lord of Hosts himself, of whom those things were foretold: This one thing more I shall add, how *Socinians* with making Christ a Metaphorical God, give God himself the Lye, who by the same Prophet saith, *Before me there was no God formed, neither shall there be after me*, for according to them, Christ was a formed and made God several Hundreds of Years after God had said so.

But to convince them of their abominable Errour, I shall bring in the Evidence of some of their good Friends, the *Jews* I mean: The *Jews*, specially the Masters of the first and true *Cabbala*, do very often mention *Schechina*, whereby they mean the *Messiah*, *Shiloh*, the Son of God, who from the beginning of the Creation, to the destruction of the first Temple, in a clear and illustrious manner dwelt with those that were pious: Hence it is that they made Light created on the first day, to be the first Type of the *Messiah*; (now Types are *Figures*, according to Scripture, or *Examples*, or *Shadows*; now a Shadow is a dark Figure which goes before the Body when the Light is behind.) * *And God said, Let there be Light, to point at the Days of the Messiah; of whom Scripture saith, Arise, shine, for thy Light is come, and the Glory of Jehovah is risen upon thee. And † the Day wherein Light was made, is called one, or the first Day, because Light represents one only, and thou knowest that he is the King of Glory: And our Saviour the Messiah, is in Scripture called Light, and lighteth every Man that cometh into the World.* And as out of the first Light, the Sun that great Luminary was made and placed in the Firmament, by his continual course, to give the World light: So is the Messiah called the Sun of

Luk. 2. 34.

Rom. 9.

32, 33.

1 Pet. 2.

5, 6, 7.

Isa. 43. 10.

Rom. 5. 14.

Heb. 9. 9.

1 Cor. 10.

6. 11.

Col. 2. 17.

Heb. 10. 1.

* *Bechai.*

p. 4. col. 3.

† p. 9. col. 2.

Isa. 10. 17.

John 1. 9.

Colos. 1.

12, 13.

Mal. 4. 2.

Rev. 1. 13. Righteousness, gloriously shining in the midst of his
 † *Aben* Church: And as 'tis by † one well observed, that the Light
Ezra in of the Sun is very wholesome, so doth the Sun of Righte-
 Psal. 19. ousness, with healing in his Wings, cure the Distempers
 of the Soul.

To proceed further into this Matter, which I hope to
 make a good use of in this Cause; I say, how the Son of
 God, immediately after *Adam's* Fall, as being the Judge
 of the whole Earth, to exert his judicial Power, called
 him to an account for his Sin, when to him he said, *Where*
art thou? As if he had said, What hast thou done? An-
 swer for thy self? Now I say, that tho' Father, Son, and
 Holy Ghost be *Jehovah*, yet the *Jehovah*, or Lord who
 spoke to him, was the Son, who is the Word of the Fa-
 ther, by whom the Father speaks: As we read the Peo-
 ple of *Lystra*, could in their Heathenish way make a diffe-
 rence between *Paul* and *Barnabas*, calling this last *Jupiter*,
 and the first *Mercury*, which with them were Father and
 Son, because *Paul* was the chief Speaker. I shall here omit
 what elsewhere I asserted, how the Name *the Word*, is the
 Son of God's proper Name, to say that the Lord God the
 Son doth testify of himself, that 'tis he who spoke in the
 first beginning of all: Therefore my People shall know my
 Name, therefore they shall know in that Day, that I am he that
 doth speak; behold it is I. And he further having said,
 This is my beloved Son in whom I am well pleased, addeth,
 Hear ye him: And *Paul*, When he bringeth in the first be-
 gotten into the World, which can be no better understood,
 than of the sending of the Son upon Earth, to preach
 Grace to our first Parents, and the Presence or Face of the
 Lord, from which *Adam* and his Wife hid themselves, is
 none but God's Son, in whom the Father is seen: So that
 'tis more than probable, that here, according to the *Je-
 rusalem Interpreter*, the Son of God the Lord commanded
Adam to appear to be try'd, as indeed presently after,
 passed a Sentence upon him, his Wife, and the Serpent;
 and hereunto agree some of the *Rabbies*, for by the words
 the Lord walking in the Garden, * one understands the ap-
 pearing of *Schechina* in that place, and *R. Abba* explains
 it of the withdrawing of the *Schechina* out of the Garden,
 because of *Adam's* Sin; the Son of God, who at the begin-
 ning of the World, in the Garden pronounced Judgment,
 and therein acted the part of a Judge, did so afterwards
 upon

* *Nachma-
 nides.*

upon Cain for his Brother's Death, of whom 'tis said, Gen.4.16. that he went out from the Presence of the Lord; and Bechai saith, it must be from no other than from Schechina: Also Enoch the seventh Man from Adam Prophesied, saying, Be- Jude 14.15 hold the Lord cometh with ten Thousands of his Saints to execute Judgment upon all, which was effected when by the Flood the whole Posterity of Cain, and that of Seth (only eight Persons excepted, Noah with his Family in the Ark) were destroyed. So afterwards against the Egyptians, Canaanians, and other wicked People, and so it shall continue to the latter end of the World, till the last and Universal Judgment be over.

After the Flood there was wickedness and cause of Judgment found in Noah's Family, as appears by the Curse thundered against Canaan, Ham's Son: As to this Curse, before I proceed farther, I must take notice, how it seems strange that Ham should commit the Sin, yet the Curse be pronounced not against him, but against his Son; which to clear, some think, and 'tis very probable, that the young Man first saw his Grandfather's Nakedness, and went and told his Father of it: for we must believe upon that occasion, Noah to have been moved by the Spirit of God, for being Drunken and Asleep when he was uncovered, he could not of himself know what had happened before he awoke: A Curse was pronounced against Canaan, and a Blessing upon Japhet and Ham, where Noah said, The Lord God shall dwell in the Tents of Shem. This Lord God is the same who in the Garden judged our first Parents. Now these words of Noah, * several Rabbies do unanimously interpret of Schechina's dwelling in the Family and Posterity of Shem: And Bechai saith something more, for he adds, That the Schechina dwelt not in the second Temple built by Cyrus of the Posterity of Japhet, but only in the first built by Solomon, who descended from Shem. Upon God's Words to Abraham, Thou shalt be a Blessing, Rakenatenfis saith, they relate to Schechina; and after the Victory over the four Kings, this same Son of God promised him his Protection, and to be his exceeding great Reward, a numerous Posterity, the Possession of the Land of Canaan, with Old Age to end in a quiet Death: And the Covenant then made with him, was a Declaration of his eternal good Pleasure that contained Promises of his future coming into the World to be a Blessing to all Nations,

Gen. 9.
26, 27.
* Onkelos,
Farchius,
Nachman.
& Bechai.

Gen. 12.2.
chap. 15.1
v. 5.

v. 7.
v. 15.

- ons, namely Christ the Messiah, which in due time were performed; as by *Zacharias* 'twas taken notice of, so by *Paul*, to the Heirs according to the Promise, which shews that God's Covenant with *Abraham*, contained Spiritual as well as Earthly, Eternal as well as Temporal Promises, and that the Law neither derogated from the Eternal Will and Testament, nor disannull'd of the Promise; the other Apparitions of the *Schechina*, unto *Abraham*, *Isaac*, and *Jacob*, which make a part of what I now am upon, I elsewhere sufficiently enlarged: *Israel* upon his Death-Bed mentions him under the Name of *Shiloh*, in that Solemn
- Gen. 49. 10 Prophecy, that he should be of the Tribe of *Judah*.
- chap. 28. The Vision of *Jacob's* Ladder reaching both Heaven 12, 13. and Earth, and the Angels of God ascending and descending on it, is by *one of the famous *Jewish* Doctors explained * *Rakenat*. of God Holy and Blessed, and of his *Schechina*, where- in b. l. by indeed Heaven and Earth, God and Man were joined together; and as I love not to follow nice, only solid Notions, I shall not take notice of the Opinion of those who say there were six Steps in the Ladder, whereof the three lowest signified the three degrees of his Humiliation, and the three uppermost those of his Exaltation. In the other Vision of *Jacob*, when he saw the speckled Rams, 'tis not said he saw, rather heard, for the Angel spake unto him, *I am the God of Bethel*, which † *Bechai* doth truly interpret, *El* the Mighty God, and also *Bethel*, the House of God; that is, the Son in whom the Father dwells; or *Schechina*; as * another hath it. Scripture speaks of three Houses of God, first of *Solomon's* Temple; secondly, * *Rakenat*. Christ's Humane Nature; thirdly, the Church. The f. 63. col. 3. same *Rabbi* saith, That the Word Righteousness, which is in the Name of *Melchisedec*, doth relate to the *Schechina*,
- 1 Kings 8. whose Type we know him to have been; for I cannot be 10. 13. of the Opinion of two Eminent Modern Divines, *Cunæus* Zachar. 6. and *Altingius*, who affirm *Melchisedec* to be the Son of God 14. himself, who at that time after the Victory appeared to Isa. 8. 14. *Abraham* in Man's Shape and blessed him: For seeing by 1 Tim. 3. *David* and *Paul* the Office and Person of the Messiah are 15. compared with the Office and Person of *Melchisedec*, it p. 45. col. 2 denotes a difference between them, for that which is like is not the same with that which 'tis like unto. The ancient *Jews* believed, that by reason of the Wickedness of the first World, *Schechina*, with *Enoch*, was returned up to Heaven,
- R. Mena-
hem.

Heaven, whereby they own he was come down from thence, as afterwards our Saviour himself declared it : As John 6. to *Jehovah* who in *Canaan* appeared unto *Abraham*, according to the constant Tradition of the *Jews*, it was *Schechina*, for * one saith it, him *Stephen* call'd, the God of * *Rakenat. Glory*, and *Paul*, the Lord of *Glory*. † Some of the *Rabbies* p.43.col.4 say, this Apparition in *Canaan* to have been in the Night, Acts 7. 2. but the other after the Victory over the Kings, happened 1 Cor.2.8. certainly in the Day : They § also say, that the Lord, who † *Nachm.* in *Gen.* 17. appeared to *Abraham*, and instituted Circum- in *Gen.* 15. cision, did in his sight return up into Heaven, this they *Menahem* * call the Glory of God, by the Name whereby they usu- in *Thor.* ally denote the Son of God. p. 16.

Elsewhere I observed how the Son of God constituted the Judge of the World, executed upon *Sodom* that terrible Judgment which † one attributeth to *Schechina* : Hereupon the 14th Canon of the Council of *Syrnium*, called by *Constantine*, is very considerable, the Words are these ; *Si quis illud quod, &c. If any one saith that what is written, The Lord rained upon Sodom and Gomorrah, Brimstone and Fire from the Lord out of Heaven, is not to be understood of the Father, and of the Son, but affirms, that he rained himself from himself, let him be Anathema ; for the Lord the Son rained from the Lord the Father.* This Lord *Jehovah* the Son, is the same who dwelt in the Ark between the Cherubims, above the Mercy-seat, whence God Exod. 25, communed with *Moses* ; but in the way of Mercy God never communes with Men but in and through his Beloved Son the Lord Jesus, who as in the Old Testament was called *Jehovah*, so in the New is simply and absolutely called Lord, which is equivalent to the other, for the *Septuagint* rendered the *Hebrew* Word *Jehovah*, by the *Greek*, *υιου* Lord ; so that under the New Testament he had the same Name as under the Old ; hence it is that the Ark was called the Ark of the Lord, or *Jehovah* : This, namely, that *Schechina* dwelt in the Ark, * the *Jews* owned. * *Bechai* in *Balaam's* Prophecy of the Messiah, *There shall come a Star out of Jacob, &c. Onkelos, Jonathan, Ben Uzziel, and Nachmanides*, explain it of the *Schechina*, and *Aben Ezra* owns it to be the Opinion of many, and tho' this be a Prophecy of what was to come, yet still 'tis of the same which was before in the Garden of *Eden*, as already observed, The

1 Chron.
13. 6.

* *Bechai* in
Thor. p. 9,
c. 3, 4.
Numb.
24. 17.

- ch. 2. 7, 8. The clear Prophecy by *Haggai* of the Messiah's coming into the second Temple, or whilst the second Temple was yet standing, I elsewhere enlarged upon, which as we read in *Drusus*, *R. Akiba* hath explained it of Christ, and *Jarchius* hath said, that all should see *Schechina* conversing in the second Temple: In *Daniel* mention is made of *Michael the Great Prince*, understood of Christ, and to be compared with *Rev. 12. 7.* in whom is God's Name indeed, for it signifies, *who is like unto thee thou mighty God*; which the wisest * among the Jews do rightly interpret to be the Angel, Revenger and Deliverer, the Angel of God's Presence; and in some place *Nachmanides* calls † it the Glory of *Schechina*, and speaking of the Angel of the Lord, who went before the Camp of *Israel*, and removed behind to be between them and the *Egyptians*, whom he drowned; he saith, is *the great Prince*: This is the same who having before appeared to *Moses* in the Bush, was afterwards pleased to speak to him upon the Mount, and the Words are remarkable, *The Lord came down upon Mount Sinai*; that is, from Heaven; whence afterwards, to be made Flesh, he came upon Earth in *Judea*, which coming our Saviour doth mention at several times; tho' one of these *Jewish Doctors* thought that the Angel of whom God said, *I send an Angel before thee*, &c. was a created one, and not the same Angel of the Covenant, of whom when he was well pleased, he said, *My Presence shall go with thee*, yet he owns that the Angel of God's Face had been with him, but saith, † *The glorious Presence of God, Schechina was withdrawn*, for he thought God was still angry, but *Moses* had already appeased him.
- * *Rakenat.*
P. 120. c. 1.

The Jews hold, that the Law was given by the Mouth of *Schechina*, upon Mount *Sinai*; for as he brought the People out of *Egypt*, (which yet excludeth not the Father, who brought them out by his Son) so in the Wilderness he often spake to them, chiefly upon this solemn Occasion: The Truth is confirmed by Scripture, *The Lord came from Sinai*, saith *Moses*, and rose up from *Seir* unto them; he shined from Mount *Paran*, and he came with ten Thousands of Saints: From his right Hand went a fiery Law for them. And to shew him to be their Law-giver, Prophet, and Teacher: he adds, *Yea, he loved the People, all the Saints are in thy Hand, and they sat down at thy Feet; every one shall*

shall receive of thy words; compared with another place, *And I will set my Tabernacle among you, and I will walk among you, and will be your God, and ye shall be my People.* To shew his gracious condescension, and how familiarly he would converse with them; now this was a Prophecy, for he spake in the future of things to come, and this seems to relate only to the Jews; but thanks be to God that now we may speak of it in the Preter-ense, of a thing fulfilled on the behalf of Gentiles as well as of Jews, which I affirm not out of my own Head, but out of the Word of God; *And I heard a great Voice out of Heaven; behold the Tabernacle of God is with Men, and he will dwell with them, and they shall be his People, and God himself shall be with them, and be their God:* Here is the Prophecy fulfilled in the very Words, he who promised it in the Old Testament, hath made it good in the New; he is the same in both, not in person in the Old, and only by proxy in the New, for here 'tis said, *God himself.* David witnesseth that Mount Sinai was moved or trembled at the presence of the God of Israel; now certainly the Son is the Presence, or Face of the God of Israel, and he whose Voice then shook the Earth: This is the same to whom in the same Psalm he saith, *Thou hast ascended on high, thou hast led captivity captive, thou hast received gifts for Men, yea for the rebellious also, that the Lord God might dwell among them;* which being compar'd with Ephes. 4. 8. shews it to have been spoken of Christ. Now in the Tabernacle which was set up for the glory of God, *Schechina*, or the Son of God, not only appeared sometimes, but continually dwelt therein, upon all occasions manifesting his Glory; thence he rendered his Oracles, and called unto Moses to speak unto him; so that whensoever God spake unto Moses, Aaron, and their Successors, ever it was from that place, according to his own appointment. R. Kimbi saith, that according to the Psalm 82. 1. *God standeth in the Congregation of the Mighty;* *Schechina* is always in the midst of the Congregation of Israel.

The Inscription over the Ark was this, *The Name of the Lord of Hosts sitteth among the Cherubims;* they call'd it the Glory of Israel; therefore after it had been taken by the Philistines, 'twas said, *The Glory is departed from Israel.* * Bechai in Now by the Glory and Name of the Lord, the * Masters of the Cabbala always understand the Messiah, who is God,

Levit. 26.
11, 12.

Rev. 21. 3.

Psal. 68. 3.

Heb. 12.
26.

v. 18.

Levit. 9.
23, 24.
chap. 1. 1.
Num. 1. 1.
Ex. 25. 22.

Psal. 4. 22.

* Bechai in
Leg. p. 88,
89.

- the Face of God, King David, and the Mouth of Jehovab; which to apply we must take notice of what John saith
- Joh. 1. 14. And we beheld his glory, the glory as of the only begotten of the Father, chiefly in his Transfiguration: He, as said before, is the God of Glory, and the Lord of Glory; also
- Acts 7. 2. the brightness of the glory of the Father; he hath in Heaven the Throne of his Glory. By virtue of the Covenant
- 1 Cor. 2. 8. made in Sinai, between God and the People, God in a most eminent way, between the Cherubims, dwelt among them, as he continued to do after the Ark was lodged in the Temple; he taught them either immediately by himself, or by his Prophets, provided for and delivered them from their Enemies; and it hath been the constant Tradition of the understanding Jews, † that the Name of the God who dwelt in the Temple, was the *Schechina*; and as he ever was with Moses upon all occasions to help and strengthen him: So after his Death, he said to Joshua, As I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee; as both a Prophet to guide and direct, and as a King by his power to defend him.
- † Bechai in Thor. p. 88 c. 4.
- Josh. 1. 5.

If we may look back to the ground of this series of Divine Dispensations, we must know that from Eternity, God, Father, Son, and Holy Ghost, decreed to bring many Sons unto glory, as the Apostle calls it, which the Son undertook to execute; and so under the Old Testament, he at several times, and to several Persons declared and revealed this Will and Pleasure of God, made and renewed the Promises; but as the chief part of that great and glorious Design, which all other means were to depend upon, was the satisfaction to be given Divine Justice, by the Death of the Mediator; so other things before, were only preparations and dispositions in order to't, to which purpose the Mosaical Law was instituted; therefore as the execution was only at and after the Death of the Testator, till which the Testament is of no force; so before that time under the Law, was shed the Blood of Calves, Goats, Lambs, &c. instead of the Testator's, till the fulness of the appointed time, when that precious Blood was shed upon the Cross: This I shall add, how God's Covenant was for Glory and Eternity, but the Law was a Medium or means, as the Deliverance out of Egypt,

to bring them into a Land where God in a most eminent and excellent way, might dwell among, teach and make himself well known to them, in and by the Son, who is the Wisdom and the Power of God; about this the Psalmist well observes, *He hath not dealt so with any Nation.* As indeed he through the Spirit of God was so exact an observer of things relating to the *Messiah*, whom, according to God's promise, he knew should come out of his Family, that our blessed Saviour after his Resurrection referred his Disciples not only to the Law of *Moses*, and to the Prophets, but also to the *Psalms*, to know the things concerning him; for therein are spoken of his God-head, Eternal Generation, Covenant with the Father, his Humanity, Sufferings, Death, Resurrection, Ascension into Heaven, distribution of gifts among Men, his Kingly, Prophetical and Priestly Offices, and his Victory over his Enemies. Ps. 147. 20

All this I brought in, to shew how, according to the Doctrine of the Antient Jews, the *Schechina*, or *Messiah* was the Son of God, had a Being, and acted from the beginning, not of the Gospel, but of the World, and thus in the God-head they made a distinction of Persons: And if *Soci-nians* will own the Lord Jesus to be the Christ, then either with the antient Jews they must own him to have been and acted from the beginning of the Creation, and so to have had a Being long before his Birth of the Virgin, or else they must joyn with the Modern Jews, deny him to be the Messiah, and thus proclaim themselves to be no Christians, nay Idolaters, and such as neither know, nor worship the true God, for he that owns not and worshippeth not Father, Son, and Holy Ghost, doth not own nor worship the true God, but they plainly deny the Holy Ghost, and in effect, deny the Son, which is very hard, and unworthy. Because the Son of God for our sake was pleased to take upon him our Humane Nature, some Men unthankfully and impiously go about to strip him of his Divine: On our behalf he humbled himself, and for that, some Men undervalue him, as if their Eye was Evil because he is good.

We reckon several Ages of the Church, whereof every one affords Demonstrations of the Son of God, her Head's Presence and Actings for her: The first is of her Birth and Childhood from the Creation to the Flood; the

Pl. 68. 24.
v. 7, 8.

second, her first Infancy from the Flood to *Moses*, when she began to gather a Youthful Strength, by means of God's special Favour to, and Presence among them in that signal and eminent way of the Son of God's dwelling in the Sanctuary, which *David* calls *Goings and Actings*; when he saith, *They have seen thy goings, O God, even the goings of my God, in the Sanctuary: Where the Prophet speaks of the Son of God, Who went up before his People in the Wilderness, and at whose presence the Earth shook, the Heavens dropped, and Sinai it self was moved.* The third Age of the Church is from *Moses* to *Christ's* coming, which was fill'd up with variety of considerable Dispensations; And this fourth, which is her present Age, hath been, is, and shall be attended with very notable Periods, began at the coming in the Flesh of the Son of God; and it we may call her *Manhood*, when the Food of Milk and Ceremonial Ordinances ceased, and she began to be fed with strong and substantial Meat, when the Manna discontinued, and the true Bread came from Heaven to nourish us, the Shadows yielded the place to the true Body, and all legal Stars disappear'd at the rising of the Sun of Righteousness: And this Age of the Christian Church shall continue till the last Day, when the fifth Age shall begin, never to have an end, this shall be the Age of Perfection, and of Eternal Glory. He who now is the Head and King of the Church, was so from the beginning, and shall be such for ever. Now the Apostle saith, that *Christ is the head of the Church, and the Saviour of the body*, and none else; and that Body which was from the beginning of the World, never was without a Head, for without it, it could not be a Body, both to animate and rule it; for that is the Head's Office, according to that famous Prophecy of the Messiah's Birth, in *Beishelem*, *Out of thee shall he come forth unto me, that is to be Ruler of Israel.* To come forth, signifies to be begotten and born either by the Father, or by the Mother, and unto me, that is for me, to reveal my Glory, saith the Father, who there speaks; Now absolutely, the King and Ruler of *Israel*, is the God of *Israel*, such is the Son.

Eph. 5. 23.

Mic. 5. 2.

Gen. 17. 6.

Gen. 25. 25

and 38. 28.

I heretofore mention'd the Text in *Zechariah* 2. 8. *For, thus saith the Lord of Hosts, after the glory hath he sent me unto the Nations, &c.* which affords matter of observation more than I took notice of at that time; Here speaks the

Lord

Lord of Hosts, which is a Title never attributed to any but to the Essential, Infinite, and Eternal God : The Lord of Hosts in the place declares he is sent, a thing in Scripture never said of God the Father, but in many places 'tis asserted of God the Son, and by the Son himself; for how often doth our Saviour say, that the Father sent him, so that to be sent is a Property of the Son, therefore the Son must be the Lord of Hosts here said to be sent: And as to come, answers to being sent, so in consequence of that Mission, the Lord saith, I come; *Sing and rejoyce, O Daughter of Zion, for lo I come, and I will dwell in the midst of thee, saith the Lord*; which was literally fulfilled after the Birth of the Son of God. These words, *Lo I come*, are a confirmation and farther declaration of what David had said long before, when God desired no more Sacrifice and Offering, nor required Burnt-Offering, nor Sin-Offering; that is, when the Ceremonial Law was drawing to an end; *Then said I, the Son, Lo I come*; and Christ declared, *He came from the Father, and in the Father's Name*: As to the other part, *I will dwell in the midst of thee*, it was fulfilled at that time when John said of the Son, *The Word was made Flesh, and dwelt among us*. Let us admire at that Holy Scripture Harmony, earthly Jerusalem was the Figure of the Church, whose Head, King, Saviour and Preserver the Lord Jesus is, and ever was, *For I, saith the Lord, will be unto her a Wall of Fire round about, and will be the glory in the midst of her*, v. 5. This coming of the Lord of Hosts, shall not only be cause of Song and Joy to the Daughter of Zion, but also many Nations shall be joyned unto the Lord in that Day, and shall be my People, and I will dwell in the midst of thee, and thou shalt know that the Lord of Hosts hath sent me unto thee. This is a Prophecy of the calling of the Gentiles, at, or a little after the time when the Lord of Hosts should come to dwell in Sion; which was fulfilled, when after the Son of God's coming into the Flesh, and his dwelling among the Jews, after his Death and Resurrection, the Gospel was preached to the Gentiles, and the Christian Church formed. Here we must take notice of how this Prophet Zechariah was one of the two whom God made use of to exhort and encourage the Children of Israel, returned from the Babylonian Captivity, to build the second Temple, which was to stand till the coming of the Lord of Hosts, and

v. 10.

Pf. 40. 6, 7.

Joh. 1. 14.

v. 11.

Ezr. 5. 1, 2.

- and King of Zion, as this Prophet calls him, *chap. 9. 9.* And also did *Haggai* the other Prophet, who besides, named him the desire of all Nations; *And I will shake all Nations, and the desire of all Nations shall come; And I will fill this House with glory, saith the Lord of Hosts;* that is, the Presence of the *Messiah*, Son of God, was to fill with Glory the second Temple, which at that time they were about building; upon which account the glory of that latter House was to be greater than that of the former; the Lord Jesus, who called it his House, having with his Presence often sanctified it, and been the chief glory thereof, which soon after it lost by his Death, when the Vail of the Temple was rent, and about forty Years after the whole was quite destroyed by the *Romans*, when according to our Blessed Saviour's Prophecy, there was not one Stone left upon another that was not thrown down; and what he said was attended with a Character and Evidence of his Divine Authority, and infallible Truth, in these
- Hag. 2. 7. Words, *Heaven and Earth shall pass away, but my Words shall not pass away, but most certainly shall be fulfilled.*
- Matth. 24. 35. This same Prophet in the next Chapter, (as indeed in many other places of this Vision) doth yield Matter enough upon this point; As in *Job* we read of Satan coming before God with malicious Insinuations against that Holy Man, and to obtain leave to do him mischief; so here we find the Angel of the Lord to judge between *Joshua* the High-priest, and his Adversary Satan, who appeared there to oppose and resist him: This Angel of the Lord, whom elsewhere I at several times have had occasion to speak of, is the Lord himself; for in the 2d verse 'tis said,
- Zech. 3. 1, 2 *And the Lord said unto Satan, the Lord rebuke thee, O Satan:* Twice the Lord answers this other Expression, *And the Lord rained upon Sodom and Gomorrah, Brimstone and Fire from the Lord;* and certainly 'tis spoken of the same two Persons whom the Name Lord belongs to: The Father's Person is but one, but the Father's and Son's Persons are two Persons, yet but one *Jehovah*, or Lord, with this difference; That as the Father hath committed all Judgment to the Son, so the Son doth Administer and Execute all Judgment in the World, commanding and making use of this Authority, sometimes under the Name of the Angel, before whom stood *Joshua* clothed with

filthy

Filthy Garments: Now, that this Angel was really and truly God, it appears by his commanding of his own Authority, *Joshua's filthy Garments* to be taken away from him, and by his saying to him, *Behold I have caused thine iniquity to pass from thee*, which none but the true God can say or do; for none can forgive sins but God alone, which is a Phrase equivalent to this, *I have caused thine iniquity to pass from thee*; this more and more appears out of what is contained in verses 6, and 7. *And the Angel of the Lord protested unto Joshua, thus saith the Lord of Hosts, If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my House, and shalt also keep my Courts.* Who but the true God can speak after this manner? And that no ground should be left to doubt of this Truth, that same Angel calls himself the Lord of Hosts; for the Angel of the Lord protested, saying, Thus saith the Lord of Hosts; as if he had said, I who am the Lord of Hosts, protest unto thee, If thou wilt, &c. then I promise thee so and so, &c. this is the proper style of him who absolutely is Lord and Master of all. Hence we may learn another thing, which is, that *Joshua* being the High-priest, was a Type of *Jesus Christ* our High-priest, in things pertaining to Salvation; who, as *Peter* saith, *His own self bare our sins*, which are the filthy garments spoken of by the Prophet, *in his Body*, 1 Pet. 2, 24. and which by his Death having made a full Atonement for, he was clothed with change of Raiment, or with his own Righteousness; *And when he had by himself purged our sins, sat down on the right hand of the Majesty on high.*

Heb. 1. 3.

But farther, to prove his Divinity, here I shall bring in two Arguments, which no where else I made use of before. The first is this, All men (that is, merely men and no more than men) are Sinners, but Christ is no Sinner, therefore Christ is no meer man, but more than a man. According to Rules this Argument is in *Mode* and *Figure*, and both of these Propositions can fully and unanswerably be proved out of God's Word: As to the *Major*, 'tis made good in two ways; *first*, by positive Assertions; *secondly*, by Examples. The first hath two branches, whereof *one* is, That every man is originally a sinner by nature; for human Nature is sinful and corrupt: the *other* is, That every man is an actual sinner; for

- for as said before, as at first the Person infected the Nature, so since, the Nature hath infected the Person: for by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned: though not every one after the similitude of Adam's transgression: and when David saith, Behold I was shapen in iniquity, and in sin did my mother conceive me, he meaneth it of all men, as well as of himself, for without any difference or exception, we are all children of wrath, even as others. As for the other part, That every man is an actual sinner, 'tis plain, for there is no man that sinneth not; and Paul saith, All have sinned, and come short of the glory of God; and another Apostle saith, In many things we offend all; wherefore in Scripture sometimes men are call'd by the Epithet of sinners and sinful.

- But in Scripture the Holy Ghost is not satisfied to affirm every man to be a sinner, but he therein gives Instances of, and mentions the sins of the best and greatest Servants of God. Adam's sin I shall not name, which whole Mankind has cause to remember with a witness; but I shall take notice of Noah's Drunkenness, of Lot's Drunkenness and Incest, of the Mistrust and Dissembling of Abraham, twice the like of Isaac; of Joseph's learning to swear by the Life of Pharaoh, with something of vanity in him when he said to his Brethren, You shall tell my father of all my glory in Egypt; of Moses's Refractoriness to obey God, when he commanded him to go to the Children of Israel in Egypt, and to Pharaoh, and his Unadvisedness: so Job's Impatience, David's Adultery and Murther, Solomon's Idolatry; and that zealous Servant of God, Elias, was subject to like Passions as we are; so Peter's Denial, Paul and Barnabas falling out about no great Matter: In few words, every Servant of God had their Elaws, and therefore in a way of defiance Solomon asketh, Who can say, I have made my heart clean, I am pure from my sin? Now, I unquestionably proved every man to be a sinner.

Now must I prove the Minor Proposition of my Argument, That the Lord Jesus is no sinner; which to do is an easie task. He never was nor is a sinner, for though he assumed our human sinful Nature, yet by the immediate working of the Holy Ghost, which sanctified that part of the Substance of the Virgin, out of which

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was form'd our Saviour's Body, it was preserved from natural corruption, wherefore the Apostle calls him, *hol*, Heb. 7. 26. *harmless, undefiled, separate from sinners*: And as he ever was free from Original, so he never committed any Actual sin, which made him despise the Jews thus, *Which* Joh. 8. 46. *of you convinceth me of sin? None could; for though* Heb. 4. 15. *he was in all points tempted like as we are, yet without sin*; therefore the Apostle calls him *a Lamb without blemish and without spot*: and in the next Chapter he adds, *who did no sin, neither was guile found in his mouth*; and in him was no sin, saith another Apostle, 1 Joh. 3. 5. which Truth I look upon as undeniably proved: And so from the Premises I may well conclude, That seeing the Lord Jesus is a Man, yet not a sinner, he must needs be no meer Man, but more than a Man, and so God and Man; if he had been a meer Man. *ut sic, reduplicative*, he also had been a sinner, but seeing he is not a sinner, then he is not a meer Man: In this case, any consideration drawn from Angels is not pertinent, for the question is only of Divine and Humane Nature, not of the Angelical, for *He took not on him the nature of Angels, but he took on him the seed of Abraham.* Heb. 2. 16.

The following Argument is also in *mode and figure*, 'tis thus; all Goodness is Essentially in God alone, but Jesus Christ is Essentially good, therefore he is Essentially God: The Major Proposition I thus explain, by Essentially, is meant Primarily, Originally, and in its Nature, God is Independently sole good, in and of himself, and is the Author of all Goodness. *Metaphysicians* among the Proprieties *entis*, of a Being, which by a Virtual Reciprocration do result from, and are converted with the *ens*, or being, reckon three, by them called *Incomplexe*, or spoken without disjunction to distinguish them from the *Complexe* which are attended with a disjunction: The three are *Unum*, one, which implies a Negation of a Division, for *ens*, when multiplied ceases to be one: *Verum*, true, is the second, which imports a relation to the Mind, as *Bonum*, good, which is the third, doth to the Will: Now if according to this, every created Being is one, true, and good in its self, how much more transcendently must it be so with the *ens entium*, Being of Beings, as the Philosopher calls the first Cause of all, that is, God infinite, who is Essentially One, True, and Good.

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But because the question is now about the last, and that Goodness of his is so fully and universally known, in this place I shall say no more to demonstrate it.

Therefore I come to the proof of my *Major*, namely, That all Goodness is Essentially in God alone; and to be short, out of so many Texts of Scripture I shall bring but one, which is home, and to the purpose; the words *Matth. 19.* are our Saviour's, *There is none good but one, that is God*, Essentially and absolutely meant, what goodness there is in the Creature being all derived from him: This I take for granted, and so come to prove my assumption, how Christ is Essentially Good.

If all things that the Father hath be his, as he saith, they are, then certainly, that Divine Attribute, Essential Goodness, is included, and as he hath the Nature, so the inseparable Attribute of that Nature, *Et e converso*, if the Attribute, then the Nature: Of Divine Goodness there are two Proprieties, one, that it is diffusive and communicative of it self; the other, that 'tis most desirable. In two ways God doth communicate his Goodness, first inwardly, which Communication is natural and necessary, whereby God the Father hath from all Eternity by Generation communicated his Nature and manner of Subsisting unto his Son, and both to the Holy Ghost, by spiration: The Second way is Free and Voluntary, whereby God hath communicated his Goodness unto his Creatures, which makes *Davill* to say, *Thou art good and doest good*. Thus *Peter* observes about our Saviour that *he went about doing good*. Now this Goodness of God, hath in several ways been communicated to his Creatures, as in the Creation and Preservation of the World, in the work of Incarnation, Adoption, and Eternal-Happiness, in every one of which relating to Salvation, our Saviour hath been an Efficient and Meritorious Cause, and hath together with the Father, communicated his Natural Divine Goodness in these several branches, or kinds thereof; first in *Grace*, whereby God in himself is altogether lovely, and therein doth favour and benefit his Creatures. The second is *Love*, whereby God takes pleasure in what he likes, doth it good, and unites it unto himself; this love the word speaks of, when it saith, *God so loved the world, that he gave his only begotten Son*.

Psal. 119.
68.
Acts 10.
38.

Joh. 3. 16.

And

And doth not Scripture say also, that his Son, gave himself for us? and this love of his for us, is so great that the Apostle saith, *It passeth all knowledge, and great* Ephes. 3. *er love hath no man than this, that a man lay down his life for his friends.* In few words, *God is love.* Jo. 15. 13. 19.

Furthermore, *Mercifulness* is another branch of God's Goodness exalted in so many places of Scripture, that I take it to be unnecessary to insist upon't. And was not Christ all along full of tender Mercies and Compassions towards poor sinners, which among his own unbelieving Nation got him the Name of a Compassionate and merciful Nature, and all the rich Graces of the Father as *Paul* calls them, are conveyed to us in, by, and with Christ. Lastly, God's *Patience*, is another part of his Goodness, which is highly commended in Scripture; and, O the wonderful Meekness, Forbearance and *Patience* of Christ, who by the Preaching of his Gospel, doth invite sinners to Repentance, and as it were, doth beseech them to be reconciled unto God, and though by too many he be slighted and rejected, yet he still waiteth: That same in several places of Scripture, is the Character given of him, and in part, for that Meekness, Gentleness and *Patience*, he is called a Lamb.

But to come to the second Attribute of Goodness, 'tis what in its Nature is *appetibile*, desirable, or what all desire: We know the *Summum bonum*, the supreme good is *Summopere appetibile*, Supremely desirable; but can any in Heaven or Earth, be more desirable than the Lord Jesus, who, is *the chiefest among ten thousand*, Songs. 10. and *altogether lovely*, called *the desire of all Nations*. ver. 16. This demonstrates him Essentially to have in him that Divine Goodness, which is inherent to, and inseparable from Divine Nature, and consequently to be Essentially God.

Before I leave off this, I must answer an Objection, which might happen to be made against this great Truth of Christ's being essentially good; 'tis drawn out of the same Chapter which already I have made use of, wherein the Lord speaks to one who came to him for Counsel about his Salvation, and by him, as a Prophet, to be taught the way to Heaven: *Good Master, said he, What good thing shall I do, that I may have Eternal Life?* The first part of

our Saviour's Answer was, *Why callest thou me good?* As if he disproved his calling him so; but that was not the Lord's Meaning, who denies not himself to be good; for he saith not, I am not good, or thou art mistaken to call me so; but he lays hold upon that occasion, to teach the Man that he is God: As if he had said, Thou ownest me to be good, and so I am; but that's not enough, thou must also believe me to be God, because *there is none good but one, that is God*; the meaning is essentially good, and of himself; and seeing in that sense Christ is good, he must needs be God, and that's the same Argument which here I prosecute; thus it runneth, Thou shouldest not call me good, except also thou be perswaded that I am God: These two Propositions are convertible, God is essentially good, and he who is essentially good, is God: So if in that sense Christ be good, then he is God.

- Jer. 23. 29. The *Hammer* of the Word, (for so 'tis call'd) will help to strike the Nail farther into the Head of those proud and unchristian *Sisera's*, Unbelievers I may also call them, seeing they refuse to believe the true God of *Israel* when he speaks of his Son, who under the Name of this Angel, Ex. 32. 34. he promised should go before them; *Mine Angel shall go before thee*: And in the next Chapter God calls him *his* ch. 33. 14. *Presence*, or his Face; God hath many Angels, but in a most special manner, that he calls his, but God hath not many Faces, only one, and that is *the Face of Jesus Christ*, 2 Cor. 4. 6. *in whom only is the knowledge of the glory of God*; for God giveth the knowledge of his glory only in him, *Because* Heb. 1. 3. *he is the express Image of his*, the Father's Person: Those two Texts in the Old Testament compared with, and explained by these two in the New, shew that the Lord Jesus, the proper Son of God, went before, and guided his People in the Wilderness, so pre-existed the time of his Birth of the Virgin, and that it may not be said of any Creature, that the glory of God is in his Face, or that he is the express Image of the Person of the Father, and the *brightness of his glory*, as the Beam is the brightnes of the glory of the Sun.

In my way towards a Conclusion, I shall by the grace of God briefly bring in some few Texts, which do explain and confirm the great Truths now in question; some I elsewhere have taken notice of, however I now shall add some.

something to what I then said, but others I shall mention which I did not before, but this I shall premise.

In the Apostle *John's* Days, who lived to a very Old Age, sprang up some Heresiarks, as *Simon* the first of all, *Cerintus*, *Ebion*, and *Menander*, who deny'd the Divinity of Christ, as now *Socinians* do. This moved the Apostle to assert and vindicate it, as in his Gospel, Epistles, and Revelation he hath done so fully, that if there were no other Books left of the New Testament, there is in them abundantly enough to certify and confirm that Heavenly Truth, as out of several places in his Writings, I sufficiently demonstrated in my Book against the Blasphemies of *Socinianism*, which he doth so plainly, and so often, that we must take notice how the Holy Ghost, by his Pen, intended chiefly and strongly to suggest to and convince Men of the Fundamental Truth of Christian Religion; namely, that the Lord Jesus is the proper Son of God; and to the end that great Truth may make a deep impression upon the Souls of Men; in one Chapter, in no less than seven Verses, he emphatically calls him the Son of God; and v. 10, he is twice so called, so twice in the 13th. and that in such a manner, so sensibly and with such Circumstances, as denote a true, proper, and natural kind of Son-ship; and he is so earnest upon't, (may be all that time having in his Eye the Blasphemy of those Hereticks) as to charge those who deny Christ to be the Son of God, and believe not in him, to make God a Lyar, who is the God of Truth, the highest Blasphemy that the Devil can infuse into Men: For, (saith he) *be that believeth on the Son of God, hath the Witnes in himself, be that believeth not God, hath made him a Lyar*: He saith, wherein? Because *be believeth not the Record that God gave of his Son*: And what is that Record? Besides his Commission in sending him into the World, and the Works attended with so many Miracles and Wonders, which the Father gave him to finish; and to the evidence of which our Saviour did appeal, we have it in his Baptism in a most eminent and special manner; for the Father bare record of him, when he said from Heaven, *This is my beloved Son, in whom I am well pleased*. Certainly God spoke absolutely, truly, and properly, and not Metaphorically, improperly, and by a Figure; not my Son according to the Flesh, spiritually or only in some respect, but simply, my Son; that is, be-
gotten

1 Joh. 5. 5.
9, 10, 11,
12, 13, 20.

Volkel 1. 5.
c. 12.

gotten of my substance, and of the same Nature with me, as a Son ought to be, and is of the same Nature with the Father, whose *only begotten* he is, which is the proper signification of the Word *μονογενής*, which a Socinian would corrupt and render by that of *Most beloved*, to enervate the strength of it: The Priests, Philosophers, and Poets, among the Heathen, either out of *Noah's*, or *Abraham's* Schools, or by some other way, had a kind of dark knowledge of this Truth, which for want of Revelation, they understood not, therefore did hide it under Fables and Lies, as may be that of *Mercury*, *Jupiter's* Son and Messenger, of *Pallas* born out of his Head; but for Socinians, who have *God's* Word so positively affirming this Truth, 'tis for them the unpardonable sin of Unbelief, which sinks them into Atheism; for whosoever knoweth not, and worshipeth not the true *God*, he is without *God*, and all who deny Father, Son, and Holy Ghost to be the true *God*, know not the true *God*; poor Wretches who presume with the Line of their shallow Brain, and weak Reason, to fathom the deep things of *God*, which prompts them to put several impertinent, rash, and blasphemous Questions: how short do they fall of the Modesty, Sobriety and Wisdom of an Heathen, *Sextus the Pythagorean*, who said, *Concerning God, inquire of nothing but what thou mayst lawfully; say nothing of God, but what thou hast learned of God; 'tis better for one to lose his Life, than to speak an idle word of God; it is better to say nothing of God, than rashly to speak of him*; Such Men shall at the last Day rise in Judgment against Socinians. Among the Greeks, *Pythagoras* himself made all perfection to consist in the number of three, or in Trinity; and *Plato* constituted three Principles of all things, Good, Understanding, and the Soul or Life, whereby we Christians may understand Father, Son, and Holy Ghost, who created the World. But I must go on.

The Centurion's Words are remarkable, when he said Matth. 8. 8 to our Saviour, *Lord, speak the Word only, and my Servant shall be healed*; just as Scripture speaks in the matter of Psal. 33. 9. *Creation, He spake and it was done, he commanded and it stood*: Such a Word of Command we read of in *Jonah*, Jonah 2. 10 *And the Lord spake unto the Fish, and it vomited out Jonah upon the dry Land*; which last words imply a special Providence, and ordering of things; for the Fish might have vomited

visited him in the middle, or the bottom of the Sea ; but because God would save him, 'twas upon dry Land. But to return to the Centurion, whose great Faith the Lord commended, he believed and was not mistaken, that our Saviour might as absolutely command Distempers and Health, Death and Life, as he commanded his own Soldiers and Servants ; for we read in several places, how the Lord Jesus with speaking the Word to Diseases, Winds, and to Devils, he rebuked them so, that they could do no otherwise but to obey, which proves his Divine Power, and so his Divine Nature, for none but God hath a Divine Power : Upon this ground, after the miraculous Work of curing the Impotent Man, who had been sick 38 Years, there our Lord compares his miraculous Works to his Father's, when he said, *My Father works hitherto, and I work* : The word *my* in the place is very emphatical to shew that his Works and the Father's were wrought by the same Divine and Infinite power, which meaning they understood well enough ; whence upon good grounds they concluded, *he had said God was his Father, in a strict and proper sense, and made himself equal with God.* John 5.

In another place we read of some of the ten Men that were Lepers, whom the Lord Jesus had cured, who *when he saw that he was healed, returned back, and with a loud voice glorified God* ; he turned back to Christ the great Physician, to give him Thanks and Praises, and worship him upon his Knees ; for we must look upon him in that posture, since our Saviour told him, *Arise, go thy way* : And by that Act he paid him a Divine Honour, and by comparing v. 18. with v. 15. we shall find Christ to be the God whom the Man glorified ; for the Evangelist's, and the Lord's Words are the same, tend to the same purpose, and the Object of the Glory given, is the same. *There are not found, said the Lord, that returned to give glory to God, that is, to me who healed them, save this stranger.* Luk. 17. 15. v. 16. v. 19.

Farther to go on upon the matter, let us observe how the Apostle speaking of Christ by his Name *Jesus*, saith, *We have a great High-priest that is past into the Heavens, Jesus the Son of God* : The last words are put in to give us a proper and distinguishing Character of the Person whom he speaks of, as indeed in the place this is added to make

v. 8.

Numb.
13. 16.

Ruth 3. 18

Isa. 63. 1.

v. 3.

a difference between Jesus Christ our Blessed Saviour, and the *Jesus* he had nam'd before, whereby he meant *Josbua* for in *Greek* 'tis the same as *Josbua* in *Hebrew*; and hence we see plainly how the Name Son of God, proper to Christ, doth distinguish him not only from *Josbua* Son of *Nun*, but from every other Man in the World, (as being his proper Name) tho' never so good or great in God's Favour. We must know that *Josbua* in bringing into *Canaan* the Children of *Israel*, was the Type of Christ's bringing God's People into the Heavenly Land of Promise; therefore in relation to that Office, his Name was changed by *Moses*, for his Name before was *Oshea*: We must also take notice how those two great Servants of God had two several shares, and acted two different parts, which both parts thereby Typified, were perform'd by the Lord Jesus their Antitype; for *Moses* brought the People out of *Egypt*, but introduced them not into the Land of Promise, which *Josbua* did, yet brought them not out of *Egypt*; but our Blessed Saviour is the Author, and will be the finisher of both our Deliverances from the bondage of Sin, the Curse of the Law, and from the power of Hell; and also he will lead us into Heaven and Glory, for he who hath began in and for us that good Work, will perfect it; to him, upon a surer ground, we may apply what *Naomi* said of *Boaz*, *He will not be in rest until he have finish'd the thing.*

Now when we are upon the Name *Josbua*, *Jesus*, or Saviour, I am put in mind of that excellent place generally granted to be spoken of the *Messiah*, whom none but Jews will deny to be Jesus Christ; *I am mighty to save*; 'tis absolutely said *mighty*, of himself, not through the help of any one else: For in the place he saith, *I alone have trodden the Wine-press, and of the people there was none with me.* No meer Man ever spoke after this rate, for there as God, he by the Mouth of the Prophet speaks of himself; with this compare *Zephaniah* 3. 7. *The Lord thy God in the midst of thee is mighty, he will save*: One Saviour, and that in both, a mighty one. Now mark how in a very different stile, the great Apostle *Paul* speaks of himself, *I can do all things through Christ, which strengtheneth me*; such a manner of speaking, the Lord Jesus never used; but it seems *Paul* doth point at the quoted place of the Prophet, when he saith, that *Christ is able to save the*

to the uttermost them who come unto God by him: Here is a might to save not only in part, or only some, but fully, and to the uttermost, therefore the Name *Jesus* was given him by the Angel; *Thou shalt call his Name Jesus, for he shall save his people from their Sins*: His People, that is, the Israel of God; for they are not all Israel, which are of Israel. Now the Lord *Jesus* is not only said to be a Saviour, which in his capacity of Mediator, may be called his proper Name, so that every one may know whom we mean thereby: This is the Character of God, *I even I am the Lord, and besides me there is no Saviour*: For in that absolute way, in Scripture, none but God is so call'd; but also in the Abstract Christ is said to be Salvation, for he is the Spring of it; *Neither is there Salvation in any other*, which yet Socinians would lodge in every Man who can be saved if he will, but in the Word, God and Saviour go often together, and as to the thing are never asunder, and as Christ is Saviour, so he is God. *St. John*, who better than all Socinians, knew who God is, and who Christ is, in his Writings doth often joyn God and Christ, when he commended God's Love to us, he meant certainly the true God by Nature; of him he saith, *Thereby we perceive the Love of God, because he laid down his Life for us*: None but the *Patripassian* Hereticks will say, That God the Father laid down his Life for us, but God the Son hath, as in the next Chapter he thus explains it; *In this was manifested the Love of God towards us, because God sent his only begotten Son into the World that we might live through him*; so the God who laid down his Life for us, is the only begotten Son of God; *Who*, as is said in the next Verse, *Was sent to be the propitiation for our sins*; this was the end of his coming, and thus the laying down of his Life was a propitiatory Sacrifice of himself for our sins.

St. Paul saith, *Now God himself, and our Father, and our Lord Jesus Christ direct our way unto you*; here is a Prayer which is a Religious Worship directed to God himself: Who this God is, 'tis equally said, our Father and our Lord *Jesus Christ*, equally prayed to, because both equally able to perform and answer the Prayer's end, so that whether the Name God himself be taken essentially, then our Lord Christ is as well as the Father comprehended under it, or if personally, then to leave no doubt of it, by

Heb. 7.25.

Mat. 1.21.

Gal. 5.16.

Rom. 9.6.

Isa. 43.11.

Acts 4.12.

1 John 3. 16.

chap. 4.9.

v. 10.

1 Thess. 3. 11.

way of explanation, his Name is express'd as well as that of the Father, and may no more than the Father be excluded from being God himself; but it would be almost an endless Work, if one would make use of all Texts in Scripture, which either directly or indirectly, by plain Assertions or good Consequences prove Christ's Divinity, for one of the ends of the Gospel is to declare Christ to be properly God, Son of God: *These things are written that ye may believe that Jesus Christ is the Son of God*; yet Socinians would make him to be like those false Gods whom Moses speaks of in opposition to the true God, of them he gives this description, *They sacrificed unto Devils, not to God, to Gods whom they knew not, to new Gods that came newly up*. These upstart Gods were Devils which they worshipped, no true God but what from all eternity is such by Nature; now if the Lord Jesus be, as they would have him, a God come up within these 1700 Years, whom they worship, I leave them to wash off the obvious blasphemous consequence. As to what they say, that he is God only by Office, and by vertue of his being anointed: I answer, Anointing was a Ceremony to make and declare a King, but the Anointing made him not a Man, for that he was before: Thus the Lord Jesus the Son of God being Anointed, and made Christ, that Anointing indeed made and declared him a King, a Prophet and a Priest, and thereby those Offices were conferred on him, but that could not make him God, for he was such before; Christ is a Name of Office, as God is of Nature.

Upon every other account they are full of their Cavils, thus they would have the Name *Jehovah* not to be an essential incommunicable Name, which with that of *Jah* signifies his Nature and incomprehensible Majesty, whereby he is declared to be the only true God of *Israel*, in opposition to all false Gods, and they would have their false Notion to stand, because they pretend that most Holy Name to be attributed to Creatures, as to the *Ark*, *Jerusalem*, &c. which sufficiently I refuted elsewhere: This only I now shall add, that the Name *Jehovah* is no more attributed to the *Ark*, or any Creature, than that most holy Name, and Holiness it self is to the Bells of *Solomon*; when 'tis said, *In that Day shall there be upon the Bells of the Horses, Holiness unto the Lord*: But as they strike at his Divine Nature, so they do against its essential Attributes,

* The Blasphemous Socinian Heresie, Confut. p. 60.

Zec. 14. 20

tributes, as Omniscience, which I also have spoken of: This I shall add, That when the Prophets knew of things to come, 'twas by vertue of Revelation; for 'tis often said, *The Word of the Lord came to me*; thus things they knew from God; but the Lord Jesus knew things from himself, whether past, or to come; as among other Instances, that of the *Samaritan Woman* can shew about her five Husbands, and that of the Man who had long been sick: He also knew future things, thus he foretold the Destruction of *Jerusalem* about forty Years before it happened; thus of the Fish which *Peter* should catch, and of the piece of Money in his Mouth; so he foretold his Death, and the manner of that of *Peter's*, that *Judas* should betray, and *Peter* deny him, and several other things. Now this, in God's Language, proves Christ's Divinity, because foretelling of things to come, is given as a Character of the true God, as we have it, *Shew the things that are to come hereafter, that we may know that ye are Gods*, after he in the foregoing Verse had said, *Let them shew us what shall happen, or declare things for to come.*

There is a considerable place to prove our Lord's Divinity, which must be to the purpose, seeing *Paul* as good an Interpreter of Scripture as any of them all, makes use of it in the same sense as we do: The words of the Psalm are these, *Thy Throne, O God, is for ever and ever*, which the Apostle apply'd to the Son Jesus Christ; but as they are apt to take unjust Exceptions at any thing that hits them; so they do at this, and would give the words only a literal sense relating to *Solomon's* Marriage with *Pharaoh's* Daughter: We may own something therein to relate to *Solomon*, but withal 'tis chiefly in a spiritual way intended to represent Christ's Union with his Church, and that 'tis not *Solomon's* Epithalamy, or a Psalm upon his Marriage, it appears from the very first Verse; *My heart is inditing a good matter*, for certainly Marrying *Pharaoh's* Daughter, was no good matter, for absolutely God had forbidden his People to make any Marriage with other Nations, and that Wife of his was one of those who turn'd his Heart after other Gods to serve them: Besides what is said therein, *Thy Throne, O God, is for ever and ever*, doth not belong to *Solomon*; nor what is said, *The King's Daughter is all glorious within*, to his Wife.

Pfal. 78.
56. 35.

Their distinction of most high, which they would attribute only to the Father, and of high God, to the Son, to make him a subordinate God, is frivolous, for in the Divinity that makes no difference: The true God of *Israel*, is sometimes call'd so in the superlative degree, and at other times in the positive, yet that distinction doth not make two Gods of *Israel*; in one and the same Psalm he is called by both Titles in one Verse the most High, *And they tempted and provoked the most high God*; and in another before 'tis said, *They remembered that God was their Rock, and the high God their Redeemer*; so that God, the high God, and the most high God, is but one and the same God.

John 1. 15.
27, 30.

ver. 34.

The Record which *John Baptist* bare of our Saviour ought to be weighty, (for God sent him to the end he should bear it,) and also unquestionable, for then he spake against himself, when he gave Christ the whole preference, which must be attributed only to his saying the truth: The record is this, *He that comes after me is preferred before me, for he was before me*: Which Truth is of so high a concernment to be known, that in one and the same chapter 'tis thrice mentioned, and in every one of those Verses 'tis applied to Christ, who is directly pointed at, in these words, *This was he of whom I spake, and he it is who coming after me, and this is he of whom I said*. Now the Testimony or Record is, *this is the son of God*, by Nature, not by Grace; for if only in this last relation, it had been unnecessary, for therein had been no preference, for *John* was such, and this is the plain Result of the *Circumlocution* by him used before, he cometh after me, and he is preferred before me, of which he giveth the reason, for he was before me. Here is a Comparison between *John* and *Christ*, wherein Christ hath the preference, not because he came after, but because he was before *John*; let the Dignity be contained in the words, he is preferred, still the reason of it is, that though he came after, yet he was before him; do not to come after, and to be before, relate to time? For here the words relate to their Birth; now, we must believe, that in these two Phrases, he comes after me, and he was before me, there is Truth, Reason, good Sense, and no Contradiction; in the same respect he cannot be said

to come after and be before, but it must be in a different one, which is this, (and if they can, let them assign another,) he comes after me into the World, as *ver. 10.* that is, he was born after me, which is the plain Truth, for the Angel *Gabriel*, six Months after *Elizabeth* had Conceived, foretold the Virgin *Mary* our Saviour's Birth; so that according to the usual Course of Nature, the Lord Jesus was born six Months after *John*, and in that sense, he came after him. But how was he Born before him, seeing in relation to his Temporal Generation he was after? It must be in regard of a Generation of another kind, for no Man hath, or can have but one Natural Generation, and can be born but once; what else then may it be, but an Eternal one, by vertue of which, Christ in his time, was before *John*? For saith *John*, he *was*, not *is* before me, to shew how the question is about time: And if in one sense, Christ had been but six Months before *John*, as he was born six Months after, then in that sense, we may well conclude for hundreds and thousands of Years, and so to Eternity.

Luk. 1. 36.

Our blessed Lord and Saviour to give an Example, and to condescend to the frailty of our Nature, thereby to draw Men to himself by degrees, was lowly and humble, yet without any prejudice to his Right, which, when questioned, he maintained, and upon several occasions asserted, though sometimes to the danger of his Life. He could tell the Jews, *I came down from heaven, and though I bear record of my self, yet my record is true, for I know whence I came and whither I go.* 'Tis a special Prerogative of God to bear Record of himself, again, *Ye are from beneath, I am from above, ye are of this world, I am not of this world.* And as he told them, that if they believed not his word, yet *they should believe his works*, which were so Glorious and Miraculous, and clear Demonstrations of his Divine Nature and Power; he said that *Lazarus's* Sicknes was for the glory of God, that the Son of God might be glorified thereby: Son of God simply and absolutely is God; in that case he spake of himself, for by raising *Lazarus*, as he did, from the Dead, he thereby was Glorified, and he that was Glorified was God, Son of God; for as there was but one Glory, so there was but one God Glorified

Joh. 6. 38.
ch. 8. 14.
23.

ch. 10. 38.

This

This verse ought to be compared with the 40. where Christ said to *Martha*, *Said I not unto thee, that if thou wouldst believe thou shouldst see the glory of God*: That is his own Glory, by her Brother's Resurrection, which he was just upon going to effect; so in the other case of the Man that was Blind from his Birth, he said to his Disciples that *He was born blind, that the work of God should be made manifest in him*. Which happened, when he by his own Divine Power gave him his Sight, and was thereby Glorified as God. We must observe how the Son of God absolutely taken as 'tis here, is God, as well as the Son of Man is Man: And the Lord Jesus doth explain the first part, *for the glory of God*, by the last, *that the Son of God be glorified*, which shews it to be the same, or equivalent: Thus in another place, our Saviour interprets the Phrase, *making himself God*, by saying, *I am the Son of God*, with calling himself Son of God, in his and their Sense, he certainly thereby made himself God, which they called Blasphemy, but he deny'd it to be so, though he owned, he had call'd himself God, and in the very sense that they had taken it.

Because our Lord sometimes call'd himself Son of Man, they would take advantage of it, but when he did, it was to point at the Promise made to our first Parents, that the Woman's Seed should bruise the Serpent's Head, and to teach Men how they ought to look upon him as being that same Seed, who was come not to conquer Kingdoms, as at that time the Jews fancied, but to execute the Promise of bruising the Serpent's Head; when he called himself Son of Man, he spoke the truth, but he thereby denied not that he was the Son of God; for sometimes he call'd himself by that Name, and to confirm this great and fundamental Truth, there stands upon record, and shall to the Worlds end, the famous Confession of *Peter* in his and of all the Apostles Name upon a solemn occasion, *Thou art the Son of the Living God*; a truth which came not out of his own Head, or out of any humane Principle, but was from Heaven immediately revealed unto him; namely, that Jesus Christ was by Office the *Messiah*, and by Nature the true Son of the living God: Now if he had been Son of God only by deputation, there had been no need of Revelation, but at that time 'twas necessary to let Men know

chap. 9.3.

chap. 10.
33.36.Joh. 10.
36.

know how he is such by Nature, and to refute the wrong Notions which the Jews had of our Saviour, God thought fit to inform them better with declaring his Divinity, and this is one of those *Mysteries of the Kingdom of God*, which the Lord Jesus said to his Disciples, *It was given unto them to know*; wherein he plainly declared how in and after his teaching, in Religion were Mysteries not to be known but by the Gift of God and Revelation: And I think he was a competent Judge of such things; and when he call'd himself Son of God, he could also tell whether or not he was so, which to prove further, I shall go on.

Luk. 8. 10.

And with the Apostle say, *He that made all things is God*; that is truly and properly God of himself, now in several places Scripture saith, *All things were made by the Word*, which Name *John* usually calls Christ by, *The World was made by him*, which him or that Person, *Paul* in two places speaking of this same point of Creation, calls the Son of God, *by whom all things were made*, and *by whom he made the Worlds*, and so all things therein, for by the Expression, *All things in Heaven*, &c. are understood all the Works of Nature, the whole Work of the Creation: But to elude the weight of the Argument which lies heavy upon them, sometimes (for they are apt to change and diversifie their Notions, and are constant only in unhappy Contrivances how to wrest Scripture) they say that the name *Word*, signifies Reason, and not the Person of Christ, which Notion I * elsewhere have spoken against; but at other times, when they are press'd, and cannot deny it to belong to Christ, then to shift it off, they say the name *Word* is taken for his Prophetical Office; but the Evangelist gives it for Christ's proper and personal Name, for that very name is given him upon another account, and in a different occasion, when he was seen in his Glory and Majesty, as a King at the Head of Heavenly Armies, going to fight; there 'tis said, *his name is called the Word of God*; and in that place he is stiled, *King of kings, and Lord of Lords*. So 'tis not in relation to his Prophetical Office, for the state wherein he then appeared, had been very improper; he was a horse-back, not to speak and teach, but to fight; so then the name is not given him upon the account of his Prophetical Office: If this be a name of Office, what's the reason why none of the Prophets or Apostles

Heb. 3. 4.

John 1. 3.

10.

Colos. 1. 16

Heb. 1. 2.

* Answer
to Lett. I.
p. 29, 30.

Rev. 19.

13.

ver. 16.

- Apostles, who taught and preach'd God's Word, were never call'd by the name, *the Word*; 'tis often said, that the Word of the Lord came to *Jeremiah* and other Prophets, but never that *Isaiab* or any of them, was the Word of the Lord; and this *Word* now in question was the Son of God, who came to, and spoke by the Prophets, for *they*, saith an Apostle, *spoke as they were moved by the Holy Ghost*, who by the same is called, *The spirit of Christ which was in them*. I love to make use of Scripture when I answer the Devil, and refute his Lies, and of those, who, as *Paul* saith, *change the truth of God into a lie*: After our blessed Saviour's Example, I say it is *written*: We must not wonder if some Men go about to impose upon others their Lies for Truths, seeing Satan, whose Children Liars are, had the face to lie to him whom he knew to be God, Son of God, *Luke 4. 6.* when he said, *The power of all the kingdoms of the World is delivered unto me, and to whomsoever I will I give it.* So we may say of his Children, *They bend their tongues like their bow for lies: but they are not valiant for the truth upon the earth.* *Jer. 9. 3.*

But to go on, I must observe how the Lord absolutely and subjectively taken, doth in *Paul's* stile ever imply the Person of the Lord Jesus: So in *John's* stile, the Name *Word* used in the same manner doth always signifie the same Person: And our Saviour, the Eternal Son of God, call'd by the Names of *Jehovah*, *Lord God*, *Son of God*, who at several times was in Human Shape seen by the Patriarchs, and spoken of by the Prophets, is the same who in the fulness of the Times was made Man in the Virgins Womb, his Body by the Operation of the Holy Ghost having out of her Substance been therein form'd and preserved from natural human Corruption, not that he was transubstantiated into Flesh, for what is changed into another, ceases to be what he was, and begins to be what he was not, but God can never cease to be what he is, nor become what he was not: But to return to the Name *the Word*, when the words are the same, and about the same Subject, we may believe the Thoughts and the sense to be the same, for the meaning is express'd by words. In the first Chapter of *John*, the Name God is eleven times in a true and proper sense made use of, and in that whole Gospel, nor in the whole New Testament, can

can any instance be given that the absolute word δ $\Theta\epsilon\delta\varsigma$, God, in the Singular, be improperly taken, but always properly, so we must take the word in the usual and natural sense of the Scripture, rather than in the improper and metaphorical of Socinians: So when John saith, χ $\Theta\epsilon\delta\varsigma$, $\eta\nu$ δ $\lambda\omicron\gamma\Theta$, the Word was God, we must properly understand the Names Word and God, the first of the Person, the second of the Nature: Here they would cavil with saying, God is the Subject, the Word the Predicate, but certainly there being the Article δ joyned to $\lambda\omicron\gamma\Theta$, and none to $\Theta\epsilon\delta\varsigma$, sheweth the contrary; but indeed the Exception is frivolous, because *essentialia prae dicata sunt reciproca*, the essential Predicates are convertible; if God be the Word, the Word must be God: Take notice how as by the Word God the true God is to be understood, so when 'tis said the Word was God, 'tis meant the Word was the true God. They object, he that is with one, is not the same whom he is with, so the Word must needs be one, and God another; but they will not take notice how the Evangelist saith not only that the Word was with God, but also in the same Verse, that *the Word was God*, which is so plain as to need no Interpretation: But to answer in the School way, I say, he is not the same *formaliter* & *sub eodem conceptu*, formally and under the same Notion, but in a different; here are two Persons, he who is, and he whom he is with, we confound not but distinguish the Persons, the Word is essentially God, tho' not relatively the Person of the Father.

They move every Stone, if possible, to serve their turn, therefore as they would rob the Lord Jesus of having created the World, so they go about to deprive him of preserving and upholding it; for what is said of *God's upholding all things by the Word of his Power*, which in another place is thus, *By him all things consist*, which means the same as the other; yet the word $\rho\acute{\iota}\gamma\eta\nu$, in the Original, rendered by *to uphold*, they would Translate to *govern*, which is an idle nicety, he that governs well doth uphold what he governs, so that provided the thing remains, we will not stand upon the word; only they ought to take notice of a thing material to our purpose, how their Notion doth not consist with the scope of the place, for there the Apostle speaks not of Christ's Kingdom, but of

Heb. 1. 3.
Coloss. 1. 17

Colos. 1.
19.

* Schlic-
tingius.

his Person, call'd the brightness of the Glory, and the express Image of the Father's Person; so in that other, *pleased the Father that in him should all fulness dwell*; is not spoken of the Doctrine, but of the Person of Christ. That sort of Men first do what they can to wrest God's Word, which abominably they generally do in the Text about Christ's Satisfaction, and almost in every other Point, but when they see that cannot do, they fly in the Face of Holy Writers: Thus * one of them upon the words, *But a Body hast thou prepared me*, saith how these words the Apostle quoted not to his purpose, *Non necesse, &c. 'Tis not necessary to believe that the Author in his quotation of the words, had any regard unto their proper sense, but had quoted them only because they were joined with others that were to his purpose*: Which in him is not only an ignorance of the Scope of the place, but also a Reflection upon the Apostle, as if he had not well known what he said, and wherefore, as if he at that time had not been Inspired of God, which is both Prophaneness and Impiety: However, they cannot deny him to have been a very Rational Man, but they will be for *Deism*, or Natural Religion in opposition to Revelation. If seriously and impartially we look upon *Socinians*, we may about the things in question, well compare them with the Scribes, Pharisees, and Sadducees, that were in our Saviour's and his Apostles days, as being acted by the same Evil Spirit as they were, and equally full of Gall and Bitterness against the Person, Honour, and Doctrine of our Lord, whom upon all occasions these do, as the others did undervalue, taking him for a meer Man, and consequently, for a Lyar and Impostour, when he called himself true God, Son of God, in Power equal with the Father, and one with him: Thus Impiously the Jews call'd him a *Samaritan*, who had a Devil, a Seducer, a Deceiver, a Malefactor, and a Blaphemer. The Pharisees were full of Pride and Self-Conceit, would pass for the only Good, Knowing, Wise Men in the World, sat in *Moses's Chair*, nam'd themselves his Disciples, said of those who were not of their Opinion about Jesus Christ, *This People who knows not the law are cursed*. How did they use the blind-born Man, when to them he spoke good Sense and Reason, Joh. 9. 34. *Thou wast altogether born in sin, and dost thou teach us?*

Implying

Implying, as if they were not born in sin, but were Pure and Holy. Likewise, *Socinians* pretend to a Pharisaical Righteousness, they were not born in sin, for they say, there is in them no Original Sin, and they pretend they can in this World attain to such a Perfection, as not to sin; also with the *Sadducees* they deny the Resurrection of the Dead, at least of the Wicked, so of the Good too as to the Body. The Scribes and Pharisees could not deny the mighty and miraculous Works of our blessed Lord, for they were Matters of Fact, done not in a Corner, but in many several places, and in the presence of Thousands of People, nay, in their Council they confess'd it, and said, *What do we? For this man doth many miracles.* They could not deny their Senses, but were in their Judgments convinc'd of it, yet their Hearts would not be wrought upon, by reason of a desperate Obstinacy; but it was prepossess'd with Rage and Malice, and would not yield to the Truth, nor give Glory to God. This is the very Case of *Socinians*, they cannot deny the Supreme Divine Power which the Lord Jesus exerted in so many of his Actions, nor absolutely deny him to be God, they cannot convince him of Lye, nor of any Sin: They cannot be ignorant of the Testimony, which more than once from Heaven, the Father gave of him, neither the Record which *John* bare of him, nor that, which upon several occasions he gave of himself; as to his Divine Nature and Power, this they cannot deny, but will not confess it, and hold the Truth of God in Unrighteousness; whereupon, we must say they are worse than the Rulers, Elders, Scribes, Pharisees, and Sadducees, who upon the account of a Miracle done by *Peter* and *John*, by the Power of our Saviour, and in his Name, said, *we cannot deny it, and they could say nothing against it*; but *Socinians* speak against it and the Truth; Satan hath so filled the Heart of some of them, that though they cannot deny God's Essential Names and Attributes, Divine Works and Worship to belong to him, yet will not own him to be true God, and by Nature, which is the only true God in opposition to Idols, and Creatures, which by Nature are not God's. *Gal. 4. 8.* But their Hearts are so perverse and set against him, that notwithstanding those lights of the

John. II.

47.

Joh. 4. 16.

14.

Truth, they will not be convinced: They cannot deny that Christ did cast out Devils, but rather than to give him Glory for it, with the Jews they will forge in their Heads, and Impiously say, he cast them out by *Beelzebub*; for such Cavils and Wretings they never want, which helps them to speak and write against the known Truths. *Julian* being overtaken with a signal Judgment, could not perceive Christ's Hand, which made him cry out, *Thou hast overcome, Galilean*. Though his rage could not suffer him to own he had been in the wrong, and will *Socinians* wait till they feel such a stroke of Christ's avenging Hand, as did the Apostate, and some of their Ring-Leaders?

- Out of these and many things more it appears how *Socinians* chiefly belongs the Apostle's Saying of those who wrest some things in Paul's Epistles, as they do also the other Scriptures unto their own destruction: The serious consideration of this engages the same Apostle to give those whom he writes to, this necessary warning: *Ye therefore beloved, seeing ye know these things before, beware lest ye also being led away with the Errors of the wicked, fall from your own steadfastness: A most seasonable Caution* in these as well as in those Times. The Society of such which too often proves an occasion of falling into their abominable Heresies, we also ought to avoid, and this I speak not of my self, but have an Apostle's Warrant for it, and such a one as made it his chief business plainly and fully to assert the Divinity of the Son of God Jesus Christ our Lord: *If there come any unto you, and bring not this Doctrine, receive him not into your House, neither bid him God speed, for he that biddeth him God speed, is partaker of his evil deeds: And Paul forbids us, If any Man that is called a Brother be a Fornicator, or an Idolater, or a Railer, or a Drunkard, or an Extortioner, to keep Company with such an one, no not to eat; much more if a Blasphemer, ever a capital Criminal among all Nations, which have but a tolerable knowledge of God: And elsewhere he requires the same in relation to Men of an ill Life: Now we command you, Brethren, in the Name of our Lord Jesus Christ, a strong Adjuration, That ye withdraw your selves from every Brother that walketh disorderly, and not after the Tradition; this also relateth to the Doctrine, which he received of us: And somewhat lower, If any Man obey not our word,*
- 2 Pet. 3. 16 *wrest some things in Paul's Epistles, as they do also the other Scriptures unto their own destruction: The serious consideration of this engages the same Apostle to give those whom he writes to, this necessary warning: Ye therefore beloved, seeing ye know these things before, beware lest ye also being led away with the Errors of the wicked, fall from your own steadfastness: A most seasonable Caution*
- Y. 17. *in these as well as in those Times. The Society of such which too often proves an occasion of falling into their abominable Heresies, we also ought to avoid, and this I speak not of my self, but have an Apostle's Warrant for it, and such a one as made it his chief business plainly and fully to assert the Divinity of the Son of God Jesus Christ our Lord: If there come any unto you, and bring not this Doctrine, receive him not into your House, neither bid him God speed, for he that biddeth him God speed, is partaker of his evil deeds: And Paul forbids us, If any Man that is called a Brother be a Fornicator, or an Idolater, or a Railer, or a Drunkard, or an Extortioner, to keep Company with such an one, no not to eat; much more if a Blasphemer, ever a capital Criminal among all Nations, which have but a tolerable knowledge of God: And elsewhere he requires the same in relation to Men of an ill Life: Now we command you, Brethren, in the Name of our Lord Jesus Christ, a strong Adjuration, That ye withdraw your selves from every Brother that walketh disorderly, and not after the Tradition; this also relateth to the Doctrine, which he received of us: And somewhat lower, If any Man obey not our word,*
- 2 John 10. *Lord: If there come any unto you, and bring not this Doctrine, receive him not into your House, neither bid him God speed, for he that biddeth him God speed, is partaker of his evil deeds: And Paul forbids us, If any Man that is called a Brother be a Fornicator, or an Idolater, or a Railer, or a Drunkard, or an Extortioner, to keep Company with such an one, no not to eat; much more if a Blasphemer, ever a capital Criminal among all Nations, which have but a tolerable knowledge of God: And elsewhere he requires the same in relation to Men of an ill Life: Now we command you, Brethren, in the Name of our Lord Jesus Christ, a strong Adjuration, That ye withdraw your selves from every Brother that walketh disorderly, and not after the Tradition; this also relateth to the Doctrine, which he received of us: And somewhat lower, If any Man obey not our word,*
- 2 Cor. 5. *evil deeds: And Paul forbids us, If any Man that is called a Brother be a Fornicator, or an Idolater, or a Railer, or a Drunkard, or an Extortioner, to keep Company with such an one, no not to eat; much more if a Blasphemer, ever a capital Criminal among all Nations, which have but a tolerable knowledge of God: And elsewhere he requires the same in relation to Men of an ill Life: Now we command you, Brethren, in the Name of our Lord Jesus Christ, a strong Adjuration, That ye withdraw your selves from every Brother that walketh disorderly, and not after the Tradition; this also relateth to the Doctrine, which he received of us: And somewhat lower, If any Man obey not our word,*
- 2 Thess. 3. *strong Adjuration, That ye withdraw your selves from every Brother that walketh disorderly, and not after the Tradition; this also relateth to the Doctrine, which he received of us: And somewhat lower, If any Man obey not our word,*
- Y. 14. *of us: And somewhat lower, If any Man obey not our word,*

by this Epistle, note that Man, and have no company with him, that he may be ashamed. That good Man was ever desirous to reclaim Sinners from their evil Courses, but still his great care was to preserve Men in their soundness of mind and of affections, and to keep them from danger, he would have them to avoid occasions leading to't, namely, the Company of those who are infected, for fear of being so too; for which reason we ought to hate even the Garment spotted by the Flesh, and with the Angel of the Church of Ephesus, (which is his great commendation) to hate the Deeds of the Nicolaitans, which I also hate, saith the Son of God, and so he doth the Blasphemy of Socinians, as his beloved Apostle hated and avoided the Company of Cerinthus, one of, if not the first Ring-leader, when at Ephesus he would not stay in, but went out of the Bathing-house as soon as he heard Cerinthus was come in; there should in the Sheep be an Antipathy against the Wolves company, and in the Shepherd a care to prevent their coming in among the Flock.

Jude 23.

Rev. 2.6.

Our Lord Jesus Christ is considered in three Capacities, as God, as Man, and as both, or as he is Mediator; when Scripture speaks of him in any of these, it doth relate to the Capacity he is spoken of, and every one who reads the Word of God, when he doth, must have a great care not to confound, but to distinguish them well, for else great Inconveniences will follow; *Qui bene distinguit bene docet*, saith the Philosopher, and herein lyeth in part the want of sincerity in Socinians, that by any means they go about to accommodate the sense of Scripture to their own ends, as sometimes when 'tis literal to wrest it into a Metaphorical, and when 'tis improper, to make it literal, without any regard at all to the Analogy of Faith: After this way, when a Text is to be understood *κατὰ τὸν ἑαυτοῦ*, *secundum quid*, and only in some sense they would *ἀπλῶς*, simply and absolutely interpret it as they do this, *My Father is greater than I*; for want of making a necessary distinction between his Divinity and his Humanity, between his State of Glory, and that of his Humiliation, *He humbled himself*, also the Son of God is after the Father only in Order but not in Nature and Dignity: But to shew their unreasonable partiality, I ask, Why do they not also literally interpret these places wherein his Divinity is asserted? As when he saith, *Before Abraham was, I am*, which

John 14.
28.

Philip. 2.8

is

- is a very plain Assertion of his priority of Existence before
- John 8.58. *Abraham with twice Verily I say*, which is a very strong Affelevation by him used upon the weightiest Matters; so
- chap. 17.5 *when he saith, And now, O Father, glorify thou me with thine own self, with the Glory which I had with thee before the World was*: Doth not this plainly shew, that Christ the Son of God was glorified with the Father before the
- Colof. 2.9. *Creation of the World*? Also when the Apostle saith, *In him dwelleth all the fulness of the Godhead bodily*: Can any thing more plainly and fully assert the Divinity of Christ? So when 'tis expressly said, *The Word was God in the beginning*. Again, when he saith himself, *I and the Father are one, God Almighty out of whose Hands no Man can pluck the Sheep*, which is the plain scope of that place, and which that enlargement and explanation doth naturally, and so easily flow from, seeing there the Subject of his Discourse is to shew, how no Man can pluck his Sheep out of his, or his Father's Hands, for they are one God Almighty: The like we may say of the Text, where St. Paul
- Rom. 9.5. *saith, Christ is over all, God blessed for ever*: Is not this plain enough? So is what another Apostle speaks of him
- 1 Joh. 5.20 *thus; And we know that the Son of God is come, and hath given us understanding, that we may know him that is true: And we are in him that is true, even in his Son Jesus Christ, this is the true God and eternal Life*: Can any thing be said more plainly than this, that Jesus Christ is the true God and Eternal Life? Why then do not they literally interpret these and other Texts, which so clearly do assert Christ's Divinity?

When he speaks as God the Maker of the World, he useth one kind of Stile, and when as Man, who had in our stead subjected himself to the Curse and Penalty of the Law, another. Yet tho' he suffered not as God, he ceased not to be God; as the Sun behind a Cloud ceaseth not in it self to be bright and glorious, so the Lord Jesus's Divine Nature under the Vail of the Flesh, had not lost her Divine Glory, which during the time of his Humiliation, was hidden from Man's Eyes; yet still some Beams thereof appeared in his Baptism, in his Transfiguration and Miracles, but after his Resurrection and Ascension was manifested, as is the brightness of the Sun when the Cloud is dispersed; then indeed he was again glorified with the Father, with the Glory which he had with him before

before the World was. This leads me to the following Consideration, which if well minded, can by God's Blessing contribute to the better understanding of this whole matter: After the manner of Man, that is, weakly and imperfectly, we may conceive God infinitely, Glorious in himself, yet as his great and ultimate end, is and ever was to promote that Glory of his, he from all Eternity decreed to glorify himself for ever and ever, by the Manifestation of his Power, Wisdom, Goodness, Justice, and every other Attribute; and as the first in Intention is the last in Execution, so in order thereunto, to communicate himself he resolved to create the World, and in the visible part of it to lodge Man as the Chief of his Creatures, and to permit him to sin, and thereby become guilty of Eternal Damnation: And as God is glorified in the ways of Mercy and of Justice, so he also resolved, of whole Mankind to make Objects of these two Attributes, to save some through free Grace, and to leave others in the natural State of sin: And as in the Work of Creation, so in that of Redemption, the Three Persons of the most Holy Trinity, Father, Son, and Holy Ghost, agreed about the Means conducing to that End: The Father was to send his Son Jesus Christ, *in whom he hath chosen us before the foundation of the World.* The Son to come, purchase and work Salvation for us, and the Holy Ghost to apply that Purchase, and make it effectual: In order to this, the whole Administration of this great and Glorious Work was committed to the Son, who thereby was made King and Lord of all, and Heir of all things, so all power was given him in Heaven and in Earth. Hence it is, that *what things soever the Father doth, those also doth the Son likewise.* Nay in this he is so fully and absolutely Plenipotentary, that *the Father judgeth no man, but hath committed all judgment unto the Son.* This Office of Mediatour and Saviour, he, from the Creation of the World, began to administer it in the Royal part, as executing Judgment upon the Wicked, and saving his People: sometimes by Angels, at other times by himself in the shape of a Man. Also his Prophetical Office, even before the Flood, by Noah called a Preacher of Righteousness, and afterwards by all the Prophets in whom his spirit was. Thus from the beginning of the World

Eph. 3. 4.

Acts 10.

36.

Heb. 1. 2.

Matt. 28.

18.

Joh. 5. 19.

2 Pet. 2. 5.

1 Pet. 1.

11.

World he hath every where, from *Abel* to *Abraham*, and in *Egypt*, the *Wilderness*, &c. been Ordering, Ruling, and Governing his Church, and the whole World, which he continues to do, and will till after the last Judgment Day, when having gotten all his Elect together, he will introduce them into everlasting Glory, all this by his own Power, And this is such a work as infinitely exceedeth all Humane and Angelical Strength and Wisdom; so that none, but a Divine Power can perform it, therefore, he that doth it till all his Enemies be brought under his Feet and fully overcome, must need be true, Essential and Eternal God.

Who but he who is the true God by Nature can
 John 6.33. *Baptize with the Holy Ghost.* But *John Baptist*, according to the Testimony he had from Heaven, bare witness that Christ doth: as he actually did his Apostles, according to the promise he made to them. And in

Acts 2. the same place *John Baptist* bare record that this is the
 chap. 1. 5. *Son of God.* Why to call him thus if he was not really

John 1.33. such? Hereby he shews that vast difference between
 34. the Lord and himself, of whom our Saviour said, *A-*

Luk. 7.28. *mong those that are born of Women, there is not a greater*

John 1.27. *Prophet than John the Baptist:* who in several places made
 and 3. 30. himself a meer nothing in comparison of the Lord *Jes-*
 31. *us*, and hereby the name *Son of God*, he is distinguished

from all Men; *John* never call'd himself nor no Man else, *Son of God*, only this *Jesus Christ*, and none else is the *Son of God*, with the Article *ô*, not *a* but *the* Son, *Et ipsemet*, this very same, which that he is, is so certain a truth that our Lord owned it before the Council of the Chief Priests, and Scribes, who were not so blind as *Socinians* are, or would seem to be, for though our Saviour had spoken to them not so plainly, yet this meaning they understood well; *Hereafter shall the Son of Man sit on the right hand of the power of God.* Though he called himself *Son of Man*; yet the last words made them to conclude, that he made himself the *Son of God*, and consequently *God*, for none but the proper *Son of God* can sit on the right hand of the *Power of God*, therefore they all presently asked him, *Art thou then the Son of God?* which was a Natural Consequence of what he had said, and the Particle *then* is a Note of inference, which our Saviour

Luke 22.
 69.

our owned in these words, *ye say that I am*: That is plainly, *I am and ye* are not mistaken, which they call'd *Blasphemy*; so would *Socinians* have said if they had been there, for now they do, so set their Hand and Seal, to his Condemnation for Blasphemy, and consequently, that he was justly put to Death for it, when truly, properly, and in the sense which the Jews took it, he made himself Son of God, which as much as in them lies, is *To crucifie the son of God a-fresh, and put him to an open shame.* Mark 14. 64. Heb. 6. 6.

Hitherto, though I had occasion to do't, I have taken no notice of the Opinion of those, who say, St. *John's* Gospel to have been written by *Cerintus*, for 'tis such a nonsensical untruth, and so absurd a Forgery, that I ever thought it not worth minding. In *John's* time, the Heresiark *Cerintus* denied our Saviour's Divinity, which that Gospel proves as often, fully and plainly, as any Book whatsoever in the the New Testament, as indeed that Apostle did write it a purpose to prove it, and thereby to confute the Impious Heresie of that Instrument of Satan, as he declares it, when he saith, *These things are written that ye might believe that Jesus is the Christ, the son of God, and that ye might have life through his name*: To say a proof is against a thing when 'tis visibly for it, gives a just cause to put the question, whether he or they who said so, knew what they said. But Drowning Men will lay hold on any thing that comes into their Hand. Besides, 'tis a great Impiety to make a Blasphemous Heretick Author of an Holy Gospel, generally owned to be Canonical, and Inspired by the Holy Ghost. Joh. 20. 31

This Holy Gospel doth confound the Enemies of our blessed Lord and Saviour's Divinity, therefore, they so often would have been nibbling at it; not one chapter but affords strong proofs of it: For not to mention here those several places out of which we have drawn strong Arguments for it; How many things to confirm it, did the Lord Jesus speak therein from the time of his eating the Passover till he was taken, that was but short, which he took to prepare his Disciples, for that separation which by his Death was to follow, comforting them with telling what he would, and could do for them: I shall take notice of that only where-

Joh. 13.
31, 32.

in he speaks of that high point of his Divine Glory, by a mutual Glorification between the Father and him, *Now is the Son of man glorified, and God is glorified in him*: but this is not all, for *if God be glorified in him, God shall also glorify him in himself*. This indeed were a Blasphemy for a meer Creature to speak after this manner; here is a perfect Equality of Glory, they glorify one another, and are glorified one in another, God shall glorify him not without but in himself, yea, and *shall straightway glorify him*. That state of Humiliation was near come to an end, and the time was at hand, when he was again to be glorified with the Father with the Glory which he had with him before the World was: God's Glory is a Divine Glory, and who can be a Co-partner to that Divine Glory, but he who is God himself; certainly not a meer Son of Man, but he that is God as well as Man. If we compare this Text with another, he still goes on upon the Reciprocal Glorifying of one another; *Father, glorify thy self, that thy Son also may glorify thee*. I now say nothing of Verse 5. of the same Chapter, because I elsewhere sufficiently enlarg'd upon't: This is very clear, yet some will not believe what (they say) they can't comprehend, and therefore deny what God hath revealed. *Oh that, instead of it, men would often praise the Lord for his Goodness, and for his wonderful Works to the Children of men.*

Joh. 17:1.

Pf. 107:8.

15:21.31.

I heretofore, as I hope, have sufficiently beaten down the vain Idol of their own Reason, and demonstrated how idle and frivolous a thing it is in Religious Matters, except it be enlightned and sanctified by Revelation: All the Skill and Learning of the *Chaldeans*, which in the sight of Men was very considerable, would have done *Abraham* no good towards the true Knowledge of God, without Revelation, but God appearing and speaking to him, made him know him well and in the true manner, which his own Reason could never have led him into, as Revelation did: His Faith was grounded upon the Declaration and the Promise, so, as the Apostle

Heb. 11:8.

saith, *He went out not knowing whither he went*, guided not by his Reason but by Faith, as indeed Matters of Religion do far exceed the Eye of human Reason; this makes the great Apostle, who had so many Revelations, to call the Gospel not Mystery but Mysteries in the

the plural, when he saith, *Let a man so account of us,* 1 Cor. 4. 1.
as of the ministers of Christ, and stewards of the Mysteries;
of God ; so Faith he calls a Mystery, and so the Incarna- 1 Tim. 3. 9
tion of the Son of God he calls the Mystery of Godliness,
and a great one too, for great is the Mystery of Godli-
ness, and this should admit of no Dispute, for there he
saith without controversy, but against Paul and the whole
Christian World, Socinians are pleased to make a great v. 16.
one: VVhat he calls a Mystery is this, God was mani- Rom. 11.
fest in the flesh: Also he calls a Mystery, The blind- 25.
ness that in part is happened to Israel, until the fulness
of the Gentiles be come ; more Mysteries there are
in our Religion, whereof God himself is the great-
est. Now as men about these matters must not pre-
sume beyond what is written, so they ought not to neg-
lect or slight what God hath revealed in his Holy
Word about it, for the Knowledge and Practice there-
of is necessary to Salvation: The Lord Jesus, saith the
Apostle, shall be revealed from heaven with his mighty An- 2 Thess. 1.
gels in flaming fire, taking vengeance of them that know 7, 8.
not God, and that obey not the Gospel of our Lord Jesus
Christ: that ignorance of God, after what he hath been
pleased to reveal of himself, is unexcusable and wilful,
whosoever knoweth not God in Christ, Theanthrope, God
and Man, knows him not at all as he ought, therefore shall
be liable to his Judgment ; My people, saith the Lord, are Hof. 4. 6.
destroyed for Lack of knowledge, because thou hast rejected
knowledge, I will also reject thee ; and therefore the People
that doth not understand shall fall. Indeed after the great v. 14.
Light which God hath given us concerning the fundamen-
tal Points of Christian Religion, about the Most Holy Tri-
nity, the Person and Offices of our Lord and Saviour,
there is no ground of pretence to an Excuse, left for any
that hath the Word of God in his House, and can read it
when he pleaseth.

Therefore God hath graciously done his part, suffici-
 ently and clearly declared his Will and Mind, which 'tis
 Man's Duty to follow and conform to, but as to some he
 gives Grace to do good, others he leaves in their Natu-
 ral Refractoriness and Aversion from it, for 'tis Grace to
 seek for Grace, 'tis Grace to receive it, and Grace to use
 it well ; so he hath not been wanting in giving Rules and
 Directions to encourage those who do well, and punish
 them that do evil, which agrees with his Justice and his

Truth; and as he hath ordered the things, so he hath appointed those who must execute it; among which, as 'tis in every Station of Men, some do their Duty, and some not, which is a preparatory matter for a Judgment to come: But to bring home the thing upon us, can any one who hath lived any competent time, be so blind as not to have seen and taken notice of God's great Mercies to this Nation, which with an humble and thankful Heart I admire at, how gloriously and universally hath the Light of the Gospel shin'd among us? How many effects of God's gracious and wise Providence, hath the Nation had experience of? How plentiful and powerful hath the preaching of the Word of God been in this *great City*, which may well be called the *Jerusalem* of the Gentiles, and so proportionably in most, if not in every part of the Kingdom? So that God might justly expostulate with us, as formerly he did with his People, *What more could have been done to my Vineyard, that I have not done in't?* Even of late when our Holy Religion and Liberties were in so great a danger of being swallowed up by *Papery*; But what Returns to God have we made for all this? Have we with the Psalmist so much as said or thought, *What shall we render unto God for all his Benefits towards us?* Rather like *Jeshurun* we kicked, but with this difference, that he kicked when he was waxed fat, but we do when we are grown lean; Prosperity is apt to make one wanton, but Adversity should make us humble. Tho' we thank God, Idolatry doth not now sit upon the Throne, yet it walks bare-fac'd up and down in the Streets, which one would have thought, that like the Man whom God by a Prophet speaks of, *he had appointed to Destruction*, should have been forced to abscond and hide her Face, after she had visibly aimed at no less than the ruine of the *Protestant Religion*, in the whole Kingdom, but instead of that, whilst violent and cruel Persecutions are raging abroad against *Protestants*, *Papery* keeps its ground, and daily her Priests by Herds are seen to flock to some places, where against the Law, they are received, to the great Scandal of Religion, and shame of those who suffer it, whereby they contribute towards maintaining and promoting of Idolatry; and as Wickednesses go by couples, within these few Years is sprung up another detestable Abomination, I mean Blasphemy, a fit match for Idolatry, which is now

Isa. 5. 4.

Ps. 116. 12.

Deut. 32.

15.

1 Kings

20. 42.

as bold and insolent as ever the other was; and as Weeds usually grow faster and thicker than the good Seed, so upon a sudden the Nation seems over-grown with it, and no prospect of an effectual Remedy, except with a sudden removing of the Props which support it, and let Men in high Places look to't, as God in his due time will require it at their Hands; for he hath said, he will call to account those who *consent with, and are partakers with Sinners*; Psal. 50. which they be, if they prevent and punish them not, when 18, 19, 20, 'tis their Duty and in their Power to do't: Woe be to 21. those who prefer their Worldly Interest before that of Christ, and who for their *Houses, Relations, and Lands*, Mark 5. forsake our Saviour's Cause, this is like the *Gadarenes*, who loved their Herds of Swine more than his Presence; thus once, when upon Earth, out of Covetousness, and for a little Money, he was betray'd by one, who made a profession of being his Disciple, out of weakness he was deny'd by another, and out of fear forsaken by them all; but out of what he saith, we reasonably infer, that whosoever loves Houses, Lands, Money, Places, or any thing else Matt. 19. whatsoever, more than him, shall suffer Loss and Punishment, as he will reward those that are not ashamed of 29. him, nor of his Concerns; and this last I may apply to those worthy Persons, who hitherto used, and still do, their utmost endeavours in their several Capacities to promote the Lord's Honour, enlarge his Kingdom, punish, and suppress Blasphemy, Prophaneness, Immorality, and all that is contrary to Piety, Vertue, and Honour, and to carry on a thorough Reformation in Doctrines and Manners, such need not to care a Straw for the Frowns, Revilings, Slanders, and Hatred of evil and prophane Men, as long as they are sure of the Love and Favour of the Son of God, which the World can neither give nor take away from them: This is a sufficient Compensation and Comfort in this Life, which shall be followed with plentiful and unspeakable, yea, incomparable Rewards in that which is to come.

Clogs in a Wheel stop its motion, so now when God hath put us in the way, and laid a foundation to go upon, the necessary Work is to remove Lets and Hinderances: Wolves, tho' never so much in Sheep's Cloathing, must never be made Shepherds; when there is any poison in the Spring, the safest and readiest way to prevent ill consequences

sequences and dangers, is to purge and cleanse it as soon as possibly may be: Places of Trust, and of Influence, ought to be in the Hands only of those who are able, faithful, fearing God, and sound in the Faith. 'Tis a necessary part of Prudence, when Officers are chosen to be in a place of Trust in any Capacity, high or low, to be cautious, and examine whether or not such who stand, be duly qualify'd; 'tis a great folly for a Man to trust a Covetous, Greedy, Corrupt one with his Purse, a Bloody Man with his Life, and a Tyrannical one with his Liberty: Have we not before our Eyes, the Imprudence of a Man who once thought with a *Protestant* Army to have set up *Popery*? Can I think that an Ungodly, Blasphemer, Swearer, Prophane, Immoral Man, is a fit Person to secure and propagate our true *Christian Religion* and Piety, and to punish and effectually suppress all that is contrary to't? Or will any Man in the World, if he hath any grain of Wisdom, entrust with his main Concerns, an idle vicious Person, who neglects his Business, and doth not attend his Service? Employ as much as you can, Pious and good Men, for such are valuable in every relation; good Fathers, good Children, good Masters, good Servants, good Princes, good Subjects; and take this for a certain Rule, he who is not true to God, will prove false to Man; he who for Worldly Considerations betrays his Conscience, will also betray his Trust; have a Man of good Principles, and you'll know where to find him, let him be one who hath a Religion, the true one, who owns the fundamentals of true *Christian Religion*, namely, a God, the Holy Trinity, our Saviour's, and the Holy Ghost's Divinity; who is no *Deist*, nor a prophane Scoffer who ridicules not only Pious Men, but Piety it self, and is a favourer of those who do: I say, such a one is thereby unqualified, in any publick capacity to serve in a *Christian* well regulated State. 'Tis certainly a great Crime to help to throw Poison into any publick Spring, which all do, who favour bad Men in their unjust designs, and soon or late, the Country where such things happen, shall smart for it; and tho' God, in case such Men in Places do ride cross in his way, or lay as Blocks before him, knows well how infallibly to remove them, yet still those that for Self-ends helped them to get up, have thereby contracted a Guilt, and made themselves accessary to the evil

by

by them committed. *David* who was a good and a wise Man saith, *The wicked walk on every side, when the vilest Men are exalted*: No viler Men than Blasphemers and Idolaters, for such, when once they are in power, would frame *Mischief by a Law*, if they could. We thank God that Idolaters are by Law excluded from bearing Rule, or having any Hand in the Administration of the Government; would to God we might in every part say so of Blasphemers, for they are the Rust and Moth that can make uneffectual all our Blessings; good Men make good Times; we have too many of those who pretend to be and would seem to be *Christians*, but in truth and reality are far from it; may God be pleased to open the Eyes of those that are concern'd to know and reject them.

Some would countenance Impiety, and support Wickedness in Doctrine and Practice under the specious pretence that they are not for Persecution, and so by a side-Wind, as much as in them lieth, cross any thing tending to punish and effectually suppress it, but that Vizard can easily be pull'd off, for to punish and suppress Impiety and Blasphemy is Persecution no more than 'tis Injustice to punish Murthers, Robberies, and the like Crimes, which if Men do not, in his due time, *God will arise, and his Enemies shall be scattered*. Now that those who prophane Religion, and would overthrow our Christian Church, do deserve Punishment, we have the best Instance we could wish for, no less than that of our Blessed Lord, who himself punished the Impious Men who had prophaned Religion and the Temple with their Worldly Concerns, for *he cast them all out and overthrew their Tables for Merchandise*; and herein he not only spake, but also employed his Hands, for, *When he had made a Scourge of small Cords, he drove them all out of the Temple*: And 'tis observable, that what he said in *John*, *Make not my Father's House, a House of Merchandise*: In two other Evangelists, 'tis said, *My House is the House of Prayer*; so his Father's House and his is the same: And *John* mentions that his Disciples remembered that it was written, *The Zeal of thine House hath eaten me up*. Here is a Precedent for all in Authority that love Religion and the Honour of God, to be zealous to suppress and punish those who Prophane and Blaspheme it; and I must own it to be sad Times when no restraint, or curb is set upon them: It hath formerly been made a Question,

Psal. 12.8.

Pf. 94.20.

Psal. 68.1.

Mat. 21.12

John 2.15.

Mat. 21.13

Luke 19.

45.

Question, which of these two is the worse, either when every thing is lawful, or when nothing is lawful? Tho' both be extremes, which commonly are vicious, yet the first I reckon to be the worse of the two; for I had rather to be deprived of some kind of Liberty, than to see others with trespassing upon that Liberty, to do and say what they list; I can in Temporals be content to part with some Liberty, rather than to see others in Spirituals to take a Liberty of Blaspheming and Prophaning God's Holy Name and Religion: Yet I would not have a sort of People in the World to take an Advantage of this, so as to deprive me of a just and honest Liberty, under the Notion of restraining others from an unlawful Freedom, in indifferent and circumstantial Matters Liberty may be allowed, when it must not be in necessary and Fundamentals.

That busie and restless Spirit of *Socinianism*, doth upon all occasions discover it self, whereof we have a late instance in what happened at *Canterbury*, which is to huff and desie our Church in the very Face of the Primate: 'Tis a shame that some few Foreigners, Trademen, and others, corrupted by their own Natural Confidence, and tho' encouragement they here meet with, should be suffered to mock our Holy Religion; and in spite of our Laws, after Tricks, Shufflings, and such Circumstances as make the thing the more odious, to set up Antichristian Meetings, as those who are informed of the Matter, well know. They have the Face to pretend to the benefit of the Toleration Act passed in the first Year of *William and Mary*; but by a Clause in the same they are not qualified for it, except they declare their Approbation of, and subscribe the 39 Articles, very few excepted, which relate to the Church Government and Ceremonies; for the Act is intended for the Ease and Liberty only of those who differ in Circumstantials, or at most those who overthrow not the Fundamentals, which they who do, are unworthy of, or else it were by Law to allow of Impiety, Blasphemy, Idolatry, or any Heresie; and in that part of the Act relating to *Quakers*, a Sect very unsound in the Faith, there is a great tie upon them, for 'tis said, they shall subscribe a Profession of their Faith in these Words, *I A. B. profess Faith in God the Father, and in Jesus Christ his Eternal Son, the true God, and in the Holy Spirit, one God blessed*

fed for evermore; and do acknowledge the Holy Scriptures of the Old and New Testament to be given by Divine Inspiration. Here is a Test for Socinians, wherein is asserted the first of the 39 Articles of one God in three Persons, so they declare they believe the Holy Trinity, and the Divinity of the Son, and of the Holy Ghost; as also the Divine Authority of Scripture: Now, I say, that tho' this be expressed only in that part of the Act which relates to Quakers; yet we must take it to be the Intention of the Law to reach every one that comes under the benefit of the Act, and this is so plain, that about the latter end of the same, all Anti-Trinitarians, such are the Unitarians, are excluded from the benefit of it; the words are plain, *Provided always, and be it farther Enacted by the Authority aforesaid, that neither this Act, nor any Clause, Article, or any thing herein contained, shall extend, or be construed to extend to give any ease, benefit, or advantage to any Papist or Popish Recusant whatsoever, or any Person that shall deny in his Preaching or Writing, the Doctrine of the Blessed Trinity, as are declared in the aforesaid Articles of Religion.* After this, we may well wonder at any one, who will say there is any benefit by this Act intended for Socinians, it appearing so much to the contrary, that there is no Toleration allowed them.

By what I said out of the Act, it sufficiently appears how binding it is against those who deny the Holy Trinity, as Socinians: For they who pretend to the benefit of it, to qualify themselves, must not only take the Oath to the Government, but also subscribe to every Doctrinal Article of the 39, in the first and second whereof chiefly, the Anti-Trinitarian detestable Heresie is fully Condemned: This as to the Letter of the Law, but herein, according to the Gospel, there is a Christian Prudence to be used, Socinians, as well as Jesuits, have Equivocations, and mental Reservations: They sometimes to serve their turn, subscribe things, which, as some of them have been heard to say, either they do not understand, or else have within themselves a particular meaning thereof. Now upon such occasions, the Officers concerned to tender the Oaths and receive Subscriptions, ought to be Cautious how they admit some Men to't. In a Tract I have written concerning Oaths, I mentioned several necessary things upon

upon this matter, only this I shall say for the present, that when there is no ground of Suspicion, nor any thing to create doubts of the Sincerity of him or them that are to Swear and Subscribe, then the Oath and Subscription to end the business, may be admitted, leaving it for God to judge of the Truth and Reality of the Party concerned: But it should be otherwise, when there is cause to doubt of a Man's sincerity, for fear of being Instrumental in his Ruin and Damnation; I would not easily believe a Man whom I have ground to suspect he is a Lyar, nor tender an Oath to one whom I hear to be apt to forswear; I do not say, a Man may absolutely refuse to put him to his Oath, but not to be necessary to his Perjury, I would be very wary and cautious, and endeavour to find out whether he be real, or comes with an ill design: Why should I put a Dagger, or a Cup of Poison into the hand of one who may happen not to be sound in his Mind, and not *Compos Mentis*, therewith to Stab and Poison himself or others; in this case of Heresie, we have a considerable instance in the Person of *Arrius*, whom we heard of, when I spake of the Council of *Nice*, 'tis thus, The Emperour *Constantine*, upon the suggestions of an *Arrian* Priest, (whom his Sister *Constantia* upon her Death-bed had commended to his favour,) how *Arrius* had to his Imperial Majesty, been mis-represented, for his Opinion about those Matters, was the same with the Judgment of the Council of *Nice*, and that if he were pleased to admit him into his presence, he with his own Mouth would assure him of it, the Emperour, who would not in the least recede from the Resolutions of the Council, was upon those terms content to see him, so he comes, and in found words, gave him a short Confession of what he said he believed concerning those Matters, afterwards *Constantine* ask'd him, whether he would subscribe to the Council's Determinations, which he readily did, yet the Emperour to make sure of him, required him to swear to the truth of what he had subscribed, which he also did; thus he imposed upon the Emperour, but could not upon God who, as I said before, found out, and Punished him. I am perswaded that many *Socinians* after the Example of this their great Ring-leader, to get leave to set up Anti-Christian Conventicles, will, if they can, impose upon the

Law

Law, subscribe and swear unto any thing, for they have the face to declare, if we will believe them, that *the Unitarians, the Catholick Church, the Translatour*, as they call one, *and I, are at perfect Agreement?* but the contrary I sufficiently shewed in my Answer to their two Letters. Still I am of Opinion, that for their ends, they will do, say, sign, and transform themselves into any thing; therefore let those who are concerned, look to them when they offer to swear and subscribe.

Thus having taken notice of the Law, I must not omit to do so of the Gospel, and Address my self to the Ministers of Christ, and Shepherds of his Flock, whose Duty it is not only to feed, but also defend it from the Wolves; else in Scripture Phrase they are *Idol Shepherds*, *Zec. 11. 17* and *dumb Dogs*. Not Shepherds, but Hirelings, for saith the great Shepherd of all, *He that is an hireling*, *Isai. 56. 10,* and *not the Shepherd, seeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf catcheth them, and scat-* *Joh. 10. 11.* *tereth the sheep.* Therein is Rule and Example for good *12, 13, 14.* Shepherds; a terrible doom will attend those who here- *Ezeck. 33.* in neglect their Duty, as we read in the Case of the Watchman: 'tis not enough for one to know, but he also must do his Duty, or else he shall fall into a greater Condemnation; but 'twill be a great Aggravation when he knows the Wolf to be within the Sheepfold, and drives it not out when he can; and if he wants strength, let him sue for help where it may be had: Certainly these are Evil Days, when more than ever, as 'tis now, out of the Heart proceed all the wicked things, by our Saviour mentioned, among which *Blas-* *Mark. 7.* *phemy*, none of the least, is named: We hope our worthy *Prelates* with their Pious Care, and Christian Prudence, will drive out of the Precinct of their respective Jurisdictions, and as far as they are able, every thing else contrary to Piety and sound Doctrine: this with humble Respect and Submission I bring to their Door and there leave it, not doubting but that some who are sincere and zealous for the cause of God, will approve themselves to be among those whom God speaks of, *I will give you Pastours according to mine* *Jer. 3. 15.* *Heart, which shall feed you with knowledge and understanding:* May God in this great Concern of his, make every

2 Tim. 2.
25.

1 Cor. 13.

one in his station, careful, diligent and faithful to Discourse, Preach, Write, and every other way according to their Abilities promote the Interest of Christ, that we may see whatsoever is contrary to't, thereby exploded out of the Land, if not out of the World, or at least compelled to lurk and hide in dark places, proper Holes for Works of Darknes, that we may no longer hear, see, or be troubled therewith; we may hope, God will bless Joint-endeavours, if every one in his way, and as far as he is enabled, sets his Hand to the Work; among us let there be none like the Trumpets who encourage Men to Battle, yet fight not themselves; or as the Bells which call People to Church, but they go not: In my Judgment, I am not against, but for using first such charitable means, as thereby to try if God, peradventure, will give them Repentance, to the acknowledging the Truth, specially to those who have been seduced, and are misled, who indeed are pity worthy, but in relation to hardened Hereticks, our Charity must be kept within bounds, and attended with Considerations becoming Christian Zeal and Prudence, 'tis true, *Charity thinketh no evil*, without cause, but she is not blind, and can see when there is: She beareth all things, but doth not approve of, or tolerate Heresie, it ought not to be void of Prudence, or of sincere love to Truth, or of zeal for God's House, so as under the Notion of Charity, to bring, or suffer in God's House, Men infected with damnable Heresie, Snakes into the Mother's Bosom, or ravenous Wolves into the Sheep-fold. In such things we must not mind so much what Men will say as what God will? To loyal Subjects their Princes Enemies are theirs, so true Christians ought to account Christ's Enemies to be theirs; God forbid, we should under the wrong Notion of Charity, betray our Allegiance to him, our Conscience, or the Truth. As to Socinians, I wish the gentleness of the Parliament towards them, may lead them to the knowledge of their detestable Errors, and prove an Inducement to repent and leave them off, lest their Charity being exhausted, and Patience tired out, in their Christian Prudence and Zeal for God, seeing mild Courses cannot prevail, they make use of harder ones. May be some Wretches, whom for being in no wise qualified for any publick Places, the Penalties cannot reach, shall

shall take the liberty as Emissaries to disperse their venom, an dto blaspheme, which Time will shew.

In the mean while 'tis a just cause of much Grief and Sorrow for all that are for God's Glory, and who love their Religion to see so many Lets and Hindrances to the sound Doctrines of the Gospel, and to the Work of Piety and Reformation. None here can be so blind, but may perceive it, if some do not; I am sure others afar off, to the Shame and Scandal of Religion, and of the Nation, do with a Witness: What a stain is it to *England's* Honour, and to the purity of our Holy Profession, to find that our Enemies to both Religion and Nation, throw Dirt upon't, not in private, but as publicly as can be, *It hath been told in Gath, and published in the Streets of Askelon.* The *French Gazette*, (and by * our printed Papers here 'tis mentioned in the Article from *Paris*) saith, *The Bill in England against Blasphemy. and Prophaneness, or as he calls it, Impiety and Debauchery, hath met with great opposition:* And here 'tis known how that Intelligence was too true, tho' 'tis very sad that two such abominable things as are Blasphemy and Prophaneness, should find Friends to favour and support them, which none but those who are guilty thereof, either directly, or by a side-wind, will offer to do; and it is too true that whilst some good and worthy Persons used their Endeavours to promote the Cause of God, others as bad as these are good, with their utmost power opposed it; And as in the Body, when there is a weak and infected part, all bad Humours fall in with it, so in this case, we find a Combination against the Truth, not only of the Jews, our Saviour's sworn Enemies, and of their Friends, but also of the worst Sects or Excrements of Christianity; so that with the Psalmist we may say, *Edom, Ishmael, Moab, Gebal, Ammon, Amalek, the Philistines, &c. have consulted together with one consent, and are confederate against it.* Among others, for *Socinians* appeared the *Quakers*, who with them agree in many things, as against Revelation, and the Word of God, which they subject one to their Spirit and Light within, the other to their Reason: Upon reasonable Grounds it may be question'd, Whether Men, who own no other Christ but that which they say to be within them, who never were Baptized in his Name, own in the Church no Ministry by way of Of-

fice,

2 Sam. i, 20.

* *Flying Post of Saturday 9th of April, 1698.*

Psalm 83. 5, 6, 7, 8, 9.

fice, and receive no Sacraments of Christs Institution, may be called *Christians*; as for *Socinians*, tho' they call themselves so, yet are only in Name, nor really such, but rather Enemies to his Person, and his Cross, whose Dignity and Merits for all their fair pretences, they strive, and intend if they can, to pull down; to that effect they use all they think may conduce to't; but let them design it never so much, I can upon certain Grounds assure them, they shall never execute it, because Gods Word we have for it.

Something else there is which I must take notice of, the more because in relation to Laws and Penalties, they keep a pother about; that Party doth sound a general Alarm, and would make many more afraid besides themselves, as if they were all concerned for a common Cause, but I think none but the guilty ought to fear: God forbid the Innocent should suffer with the Guilty, but withal the Guilty must not escape with the Innocent; for both

Prov. 17. *he that justifieth the Guilty, and he that condemneth the Innocent, are abomination to the Lord*: I cannot blame Men for being cautious how to prevent Inconveniencies, as much as 'tis possible, lest the harmless should be involved in the same Condemnation with the mischievous Man, which hath sometimes happened, and so may again, but for Men without a just and visible cause to be over fearful, it argues either a faintedness in the Heart, or a guilt in the Conscience; however let a due Prudence be made use of, both in fixing the Guilt, and inflicting the Punishment upon the Guilty; As 'tis necessary and just that Men should plainly know what they are forbidden, and must avoid; so out of Christian Prudence there ought a difference to be made between the seducer and seduced, the obstinate and ignorant, the leader and the mis-led. 'Tis to be taken notice of, how under the Law there were Fines and Money-penalties laid upon Offenders, which may be a warning for these times. Now as to the distinction to be made of Persons, about the Jews, for whom a great regard hath been had of late, a necessary care ought to be taken to prevent their spreading abroad their Blasphemies against our Lord, and to confine them within their Synagogue for matters of Religion, nor suffer them to go about seducing of Souls; they should consider here they stand upon no Act of Parlia-

Parliament, only upon Connivence: Thus we shall pity their Hardness and Unbelief, *thorough the unsearchable judgments of God*, which is a continuation of that which their Fore-fathers had from the beginning. But *Socinians* we may look upon with a different eye, for they are Apostatized from the Truth, which the *Jews* never professed: and continuing obstinate in their Blasphemies, they deserve to be delivered unto Satan, that they may learn not to blaspheme. This is *St. Paul's* Direction and Practice.

VWhen a Law is to be made, to prevent its becoming a snare, it ought to be worded in as plain, full, and clear Terms as possibly may be; though for all that, at one time or other, some, out of perverseness of Nature, will study how to wrest it: And no wonder seeing they attempt to put false Glosses upon God's Word, even in those places which are as plain as can be. But from a general Rule to come to a particular one, which is what I now purpose, I shall now reduce it to the case of Blasphemy, about which the Controversie is between the *Orthodox* and *Socinians*: The occasion of my coming to this, when I was just upon concluding this Discourse, is given me a sheet of Paper, under the Name of a *Caution about passing the Bill against Blasphemy*, whereof the Author goes upon two Heads, the *first*, VWhat Blasphemy is in it self? the *second*, How far the Civil Authority may go to suppress it? This Paper tends to what most of their others do, to make all Dissenters, even the best sort, to think that there is a design to disquiet them; but the cloven Foot cannot be hidden, for all that own the Doctrinal part of the *Thirty nine Articles*, are not affected, only those that be Blasphemers, and prophane Men, and 'tis what they are afraid of: 'Tis very reasonable and just to make a difference between Ceremonial and Doctrinal, Circumstantial and Essential; to cut a little Bough is one thing, but to lay the Axe at the Root of the Tree, is much another.

The Definition or Description therein given of Blasphemy, namely, *A speaking evil of God*, is not full and comprehensive enough, but in the next Page he adds something as *an irreligious and scornful treating of the Divine Majesty in his Nature and Attributes*; but still this

this is defective, for Blasphemy is not only against the Nature and Attributes, but also against the Persons of the Godhead, and against the Word and Works of God. For Scripture doth plainly speak of Blasphemy against the Son of God, Jesus Christ, and against the Holy Ghost by Name, as elsewhere I gave some Instances of: so 'tis Blasphemy to speak against what is clearly said in God's Word, for herein men give God the lye, and make a Lyar of the God of Truth: 'Tis also Blasphemy to say, that all that God made was not good, and that in all his VVorkings he is not just and wise: Again, we Christians own the Knowledge and Belief of the Trinity to be as Essential in Religion, as that of the Deity, for not to know and believe the true God is Atheism, as well as not to know and believe a God. We own we may by Nature know there is a God, but to know who is that true God, we must depend upon Revelation, which nameth Father, Son, and Holy Ghost, whereunto our Faith must acquiesce: so 'tis not every Knowledge of God that can serve, only the true Knowledge of him in Three Persons, which to deny is Blasphemy.

By means of a distinction he makes of Blasphemy, he would lessen and so secure it from being punish'd by the Magistrate, which is the thing they chiefly aim at: we know in this as in every other Sin, by means of some Circumstances there is a gradual difference, which makes it greater or lesser, aggravates or extenuates it; thus one hath in his mind evil Thoughts, and blasphemous Opinions; whence they pass into the heart, thence come into the mouth, or drop from the Pen, and are set forth in Lives and Conversation; these from the very Spring deserve God's Judgements, for though in relation to the other degrees, something of Excuse might be pleaded for, as arising out of Ignorance, or of a mistaken Education, and that in relation to men, there might be some charitable Allowance; yet in regard to God, they are a damnable Guilt which stands in need of Pardon, that makes *Paul* say, *He obtained mercy because he did it ignorantly*: but as to some men, as long as they confine their blasphemous Opinions in their mind, and within themselves, no Law nor Magistrate doth or can take notice of it; but they do and ought, when contrary to Gospel

1 Tim. i:
13.

pel and Law, to the Disturbance of Church or State, they promote and publish, and that presumptuously too, those blasphemous Opinions of theirs. 'Tis true, that herein out of mistake or partiality, some things may be amiss on the executive Part, however for all that, it doth not follow but that a due Care must be taken to punish and suppress the Evils of Blasphemy or Herefie; and they who see not a necessity of it, must needs through their prejudices, have a thick mist raised before their eyes, and if they be not under some such Conviction, it ought to be attributed to the swimming Conceit of their own Head, and to a deluded or wounded Imagination, or to a high Ferment of Passions.

But to secure themselves from Punishment for Blasphemy, they pitch upon three ways; the first, That in express Terms of Scripture the thing ought to be declared Blasphemy, which is very unreasonable, because there are so many Cases, that Scripture doth not express every one; but 'tis enough to have them implied, for Particulars are contained under Generals, as we easily see it in the *Ten Commandments* of the Moral Law, in things therein commanded or forbidden; sometime 'tis enough to have things deduced by good and natural Consequences; this was our Saviour's way in his Dispute against the *Sadducees* about the Resurrection, they brought their Cavils wherewith they thought to have entangled him in difficulties with their Argument drawn from the Woman who had had seven Husbands, but he soon resolved the Sophism, and then to prove the Point, brought in his Argument not out of express words in Scripture, but by a Deduction and good Consequence, and to the Purpose, for, I hope, *Socinians*, who in their Disputes do follow the Cavilling way of the *Sadducees*, though they will not own him to be true Essential God, yet they dare not deny him to have been a very Rational Man. If God be the God of *Abraham, Isaac, and Jacob*, who then were dead, and God be the God not of the Dead but of the Living, it followeth, that at one time or other, namely, at the last Day, they should be made alive, which can be no otherwife, than by a Resurrection. Their second way is, when we give them positive and express Proofs out of Scriptures, then they go about to force improper

Luke 20:
27, 28, 29,
&c.

and unusual Significations upon the words. Their third way, is sometimes to raise such unnecessary Difficulties, as are very hard, if not impossible to be resolved by Men, thus they talk of a Self-condemned Heretick only to be punished: Indeed a really Converted Heretick will declare his Sin, his Sorrow for, and Repentance of it; but in case there be no such Self-condemning Blasphemer, for it happens but very seldom, though he be known to be Guilty by many Overt Acts, as Discourses, Pamphlets, &c. must he be let alone: But I say that such as are Self-condemners, and confess their Guilt, are Objects fitter for Mercy than for Judgment; on the contrary, those who will not own their Fault, but continue in a denial of it, deserve Punishment more than Favour, and except they confess, how can Men know they are Self-condemned? 'Tis by him added, *I say again, to make a culpable and punishable Blasphemer, there must be an Irreligious and Despiseful Intention in the words of the Person accused.* When alas, the most wicked do often pretend most to Piety, and conceal their Evil Designs under Specious and Hypocritical Pretences, is it an easie thing to know Man's Intentions? How few Self-Accusing, and Self-Condemning Men is there in the World.

* *An Essay concerning the Power of the Magistracy, &c. in Matters of Religion.*

But why should I any longer insist upon what is contain'd in less than a Sheet of Paper, when at large, and more daringly we have these, and and many more things in a * late Book, which some of their own do set a high value upon, for the Author of one of the two Letters against my Epistle, doth highly commend it to be read, and though such Commendations I do not much value; yet, just when I was upon concluding this, Providence having brought it into my Hand, I read it over in the Countrey; and not to be altogether silent upon't, and give every one his due, in few things therein I shall agree with him, as in what he calls Persecution, which he makes his strongest Argument of, against former Proceedings of Church and State; for certainly, there hath been a great severity and bitterness used about indifferent Circumstances and Ceremonies, against those who refused to Conform thereunto, which of late some are become sensible of, and could wish such things had

had never happened; and may be this Author having been Passively concern'd, desires to be avenged for his *two Eyes*; but this they say out of a design to disunite those, who ought all to Unite against them, who are become the common Enemy, about much higher things than those in question at that time; we ought to make a great difference between cutting a Button off my Cloaths, and tearing them all in pieces; certainly Persecution is an odious thing, but sometimes the name is misapply'd. We own, that in the way of Penalties to punish those, who in trivial Matters cannot to a Hairs breadth come to what is required, is Persecution; but not to restrain from Blasphemy and Idolatry, which are against the Fundamentals, the Cause makes the difference between what is Persecution, and what is not; in this, as in other things, names happen to be misapply'd which should not be; for the Hanging of a Murtherer, which is a due Execution of Justice, may not be call'd Cruelty or Injustice, neither Punishing and Suppressing of Blasphemy, Persecution.

But in the Book in question, the Author runs upon many wrong Notions, vain Reasons, and of dangerous Consequence for Church and State, that deserve to be answered otherwise than with Pen and Ink, which I leave for those to do that are more concern'd than I, there being some words and things in't which I think, he deserves to be made to eat up: As to the Topicks of their Policy about Magistrates, I shall not meddle with, for all the many flaws therein, only some few things relating to Religion, I will take notice of, as first, he denyeth the necessity of a Judge in Religious as 'tis in Civil Matters, which he calls Ridiculous, as well as Unjust, yet in *page 19.* he affirms, in Matters meerly Religious Reason to be the Judge; for he saith, *there is no other judge on earth but every one's own reason.* Which sometimes may judge of things whether true or false, good or evil, but which Reason? not Natural, but Supernaturally endowed, and how? not of its self and own Authority, but only according to the Rule which God hath given in his Word; thus when our Reason takes upon her self to Judge of Religious Things, it may no more depart from the Rule and Authority

Judg. 16.
28.

pag.20.
21, 22.

of Scripture, then a Judge upon the Bench from the Law; therefore, when any such thing is attributed to Reason, it ought to be understood of Reason guided by Scripture: We agree, that God hath reserved Matters of Religion for his own Tribunal to a final Judgment at the last Day; so he hath Civil ones too; yet this doth not hinder, but that in the mean while, the Magistrate may decide Civil Matters, and punish Transgressours; so he must for those about Religion, the punishment here, relates to the present time, but that of God shall be for Eternity: Therein the Magistrate doth not, as he would have it, invade God's Jurisdiction, which his is Subordinate unto, and from which, there is an Appeal, and then there shall be the Decisive and Final Judgment, God being the Supreme Judge of all, by whom shall many Sentences be Reversed; the Judgment which he speaks of, is about Indifferent and Circumstantial things, as are Meat, and keeping of some Days, of a very different Nature, of those in question against *Socinians*, which are Essential. We confess, 'tis not well to molest Men about nice Controversies, as he calls it, and meerly speculative Points, bare Ceremonies, and outward Forms of Worship; but between them and us, this is not the case, except they will call so the Fundamentals of Religion, as are the Holy Trinity, Divinity of Christ, and of the Holy Ghost, God's Providence over the World, &c. these being controverted between us, we must think he means when he saith, *They neither tend to the Honour of God, nor the Good of Man, and at the best, are but Appendices to Religion, and withall, so Perplex, Mysterious, and Uncertain, that Men of the greatest Learning, Judgment, and Probity, are strangely divided in their Opinions about them; and he is strangely mistaken in his Opinion of them.*

pag. 75.

pag. 64.

pag. 33.

He saith, *God hath given all Men sufficient means to make themselves happy.* Which must be false, seeing all are not so, for none but would be Happy if he could; but there are a false and a true Happiness, which last, all Men have not means sufficient to attain to, and their Natural Reason which they would have to be those sufficient Means, is commonly, and of it self a blind Guide, in Matters of Salvation, and when 'tis, it leads them

them into Fundamental Heresie and Blasphemy; and then 'tis but resonable they should be made sensible of their Errors, which, without reaching their Lives, Magistrates have several ways to effect, as to get them instructed, by Arguments Convinced, so with several others, which in their Wisdom may be Suggested, and Refrain'd, if nothing else can serve; in another place, he would bring in Will-worship, which ever God abhorred, for he saith, by Nature, *all Men are equal, and have an equal and natural Right of Serving God, as they think best.* p. 39. The Consequence from Nature to Grace, is not good, and this introduces a Natural Religion, to the prejudice of that which is Revealed, 'tis Grace that distinguisheth Men, and as the Apostle saith, makes them to differ one from another; thus by this Assertion, they with *Pelagius*, confound Nature with Grace, give Natural Reason the preference before Revelation, and whilst God will have no other Worship but what himself hath Instituted, they leave it for Man to bring in that which he thinks best: Thus Worshipping God under the shape of a Golden Calf, was what that People thought best at that time of Idolatry; so according to them, under the Figures of the Idols of the Nations, they served God; thus they thought to do when, *They sacrificed their sons and daughters unto Devils*; for they served God as they thought best; see what service Men render unto God when left to their own choice; they call persecution of Men for expressing their Love and Zeal for the Honour of God, as he terms it, by worshipping him not according to Rules, but according to their Consciences, and as they think best: Thus all God's Judgments, and the Punishments by Men inflicted upon the *Jewish* Idolaters, were Persecutions and Murthers, because they worshipped God as they thought best: Yet I am most sure Idolatry and Blasphemy are allowed in the New Testament no more than they were under the Old: But what need we to quote the Writings of former *Socinians*, to make them appear to be Advocates, and to plead for Idolatry as for Blasphemy, seeing this same Man here doth it with a wide Mouth, and justifies my Charge of Idolatry upon *Socinianism*, when he saith, *If Men out of Conscience worship false Gods, and are thereby guilty of what* p. 79.
is

Psal. 106.
36, 37.

is called material Blasphemy, the reason for punishing them wholly ceaseth; that is, they ought not to be punished for their Idolatry: Therefore the Magistrate is so far from having a Right to binder them from honouring those false Gods, that he ought to punish those, who whilst they pretend to worship them, do dishonour them by Blasphemy, Perjury, or any other Contempt. Thus the Magistrate, who according to them, may not punish the Blasphemers of God, is bound to do the Drudgery, and punish those who dishonour false Gods; Nay, God himself will punish such Contempts, as if done to himself, and consequently will punish the Magistrate, for binding them from worshipping those false Gods, when they believe them to be true ones. Good God! What Times are we come to, that such things are suffered to be Printed, and go unpunish'd? The Magistrate may not punish those who dishonour the true God, when they ought to punish those who dishonour false Gods; Thus Papists do well to punish those who despise their Wafer-God, but those who despise and blaspheme the true Son of God, the Lord Jesus, must not be meddled with: These abominable Lines of Idolatrous Theology, I read a second, nay, a third time, thinking I had been mistaken at the first reading.

A Man who dares to write such things, will say any thing else: In another place he denies, or at least doubts of God's care of his Church, or of his power to defend it: For he saith, *If the Pagan Emperours had been for promoting by force, what, according to their Sentiments, was the true Religion, they had utterly extirpated the very Name of a Christian*: A great mistake in him, for several of them, as *Maxentius*, *Diosletianus*, and many before, and *Julian* the Apostate, through cruel Persecutions, did all they could towards it; but God suffered them not, and he never will,

pag. 61.
Matth. 16.
18.

for our Saviour hath promised, *The Gates of Hell shall not prevail against his Church*: Thus they make little of the Church, if at Man's pleasure it may utterly be destroy'd, whereunto answers their making Religion to be *meerly a Priest-craft*, as they term it; also the Author makes no difference between acting for a good, or for a bad Cause, and so alters the Question, which is not, Whether every Magistrate may in matter of Religion, punish every Opinion contrary to his own? But whether a true Christian

Magi-

Magistrate be bound to suppress what overthrows the Fundamentals of true *Christian Religion*? Therefore his *pag. 81.*
 Instances of *Gallio*, of the Town-Clerk of *Ephesus*, and of *Felix*, are not to the purpose; I suppose he will own the *Christian Religion* to be now the true one, in opposition to the Pagan, or to the Jewish, in as much as relateth to the coming of the *Messiah*; that one must oppose not Truth, but what is contrary to't; therefore the Persons named, are not fit Patterns to be imitated by Christian Magistrates: *Gallio* was a Deputy of *Achaia*, there to maintain *Acts 18.*
 the *Roman* Authority, wherefore he prudently would not meddle, nor trouble himself with a Difference about *12, 17.*
 Religion among the *Jews*, which was not his business. A Town-clerk wisely took care to avoid giving the *Re- chap. 19.*
mans cause to say that in a tumultuous and seditious way, without a just cause, they had gathered together to disturb the Government, which thereupon might have call'd them in question: As for *Felix*, he was the *Roman* Governour who minded to enrich himself, and not to decide Matters of Controversie about Religion among the *Jews*, a Covetous Man, who *hoped that Money should have been given him of Paul*: So these Examples hold no proportion *ch. 24.26.*
 with the Duty of a *Christian Magistrate*, to act against those who would overthrow *Christianity*: And why should not the Magistrate take care of the good of the Souls, as well as of that of the Body of the Subjects, and punish Soul-destroying Errors and Practices. Among the *Jews*, a stubborn Son upon this Accusation by the Parents before the Elders, how that he was a *Glutton and a Drunkard*, *Deut. 21.*
 was stoned to Death, and shall they who among *Christians* *20.*
 Blaspheme God, be unpunished?

Of two contrary Propositions, if one be true, necessarily the other must be false, 'tis so of two Opinions in Religion; if the Doctrine for the Most Holy Trinity, and Divinity of Christ be true, as it is, then its contrary must be false: And do not God's Laws bid us to follow, adhere unto, and be for the truth, so as to promote it? Every one in his Station ought to be against what is contrary to't: And to say the truth, as this is the interest of Religion, so 'tis become the Magistrates concern to mind it upon his own account, for that sort of Men with open Mouth, and plainly tell him he hath nothing to do to meddle

pag. 43.

pag. 119.

meddle with their Religion, whether true or false, nor tho' Blasphemous and Idolatrous: And on the other side, this Author would influence the Members of Parliament, who are for Penal Laws against their Blasphemies, with suggesting that thereby they may happen to act against themselves (which cannot be except they were of the same Principles with them) thus he speaks, *Therefore it shews the greatest Indiscretion in those (who tho' they have a share in the Legislature, yet are subject to the Laws themselves) to consent to any persecuting ones, because they cannot be sure but that they are contriving Rods for their own Backs: They cannot forbear ever calling Persecution any thing tending to restrain them, the cause must be examined to find out the true Name of the thing, 'tis not the manner but the cause of Death that denominates one a Martyr; 'tis Justice not Persecution to punish Idolatry and Blasphemy, and make use of a restraining Power. Herein the Protestant Maxims differ from the Popish, that these require a blind Obedience, and will not admit others to speak for themselves, but Protestants do: We cannot approve the Socinians Latitude in advising and encouraging every one to read all manner of Books stuffed with Heresies and Blasphemies, which is as dangerous as to put a Cup full of Poison into a Child's Hand, or of one who knows not what it is: Must every Ploughman, or other Ignorant Person, who neither knows nor understands the things, of himself explain matters of Salvation, or be Judge thereof? In God's Name let every one read Scripture, for all therein is excellent and good, no Poison therein, as in some Mens Books, and therein let them be instructed, and when Difficulties occur, advised and directed by sound and knowing Men: But chiefly, upon the reading of the Word, let them often be upon their Knees to beg of God to guide them by his Holy Spirit: Some are not able to discern a Fish from a Serpent, which commonly lies hidden in those unsound Books, and by reason of natural corruption, some would be apt to choose the worst. I know that when the necessary means prescribed in God's Word, to inform and make us understand, have been used, then every one must apply it to himself, not of himself, for that application is the Work of God's Spirit, every one is not able to understand, only those whom from above 'tis*
given

given to: 'Tis not out of any mistrust of the Goodness and Truth of our Cause, as he seems to insinuate, that we would not have those that are not sufficiently instructed in the Grounds of it, Converſe either with the Heretick Persons, or with their pernicious Books: For, I thank God, we are always ready openly to assert and defend it, but some not so well grounded as the thing requires, might through the Cavils and Sophistry of Seducers, happen to be entangled and deceived; the Wolves would gladly be among the Sheep, for which purpose they often disguise themselves in Sheeps cloathing, but the Sheep must carefully avoid coming near the Wolf. But this Author pleads for a Communion; hence it is that with us they would be accounted Members of the Church, and be thought to agree with us: But I wonder not that the Scabby Sheep would come among the Sound, for there they can catch no harm, but can do some; but on the contrary, the Sound ones need not to desire the Company of those which be Rotten, for they can receive some harm, tho' they can do none: This People, by means of a confused mixture, would joyn God with the Idol, Christ with Belial, and Light with Darkneſs, so Truth with Falſhood, Protestants with Papists, Jews, Idolaters, and Blasphemers, Is not this a kind of Juggling? But upon what Terms can this Union be? For we must stand upon what God saith to *Jeremiah*, *Let them return unto thee, but return not thou unto them*: Now saith there this Author, this Communion is the way whereby all Schisms, Heresies, Hatred, Animosities, and Uncharitableness would be destroyed; yet our Saviour and his Apostles say, there must be Schisms, and Heresies, but they know a way how infallibly to root out all such things: What Mountebanks in Religion are they who pretend to cure of all Spiritual Diseases, and quickly restore *Christendom* to Truth and Unity?

Thus far I stepp'd aside, to take notice of these few things among many more which this Author hath said, because in general they contribute towards my main design, to shew the Spirit of *Socinianism*; and now in particular, I must vindicate those places of Scripture which demonstrate it to be part of the Magistrates Office to punish Blasphemers; we can plainly see they would make

Rom. 13.

Job 31.

v. 3, 4.

v. 2.

2 Chron.

19. 6.

v. 5.

Religion subservient unto what they call the Publick Good, and they mind the Glory of God, if at all, at the most in subordination to the State: Two Texts of Scripture they answer, one out of the New, the other out of the Old Testaments: The Words of the first are these; *Rulers are not a Terrour to good Works, but to the evil; Wilt thou not then be afraid of the Power? Do that which is good, and thou shalt have praise of the same; for he is the Minister of God to thee for good: But if thou do that which is evil, be afraid, for he beareth not the Sword in vain.* Here the Magistrate is said to be by *God's Ordinance*, and a *Minister of God*; and can it reasonably be thought that God hath appointed Rulers to mind only the Concerns of their People, and not at all his own Honour and Service? Scripture saith, *They judge not for Man, but for the Lord*; often such cases happen as are not between Man and Man, but between God and Man; Must Justice be rendered for Man, and not for God? This is as absurd as to say, That any one, whether Judges, Governours, or others Commissionated by the King, are to take care only of the Subjects concerns, but not at all of the King's, whose Servants and Ministers they are: Is there any word in the Text that can afford the least ground to confine the Office and Power of Rulers within Civil Matters, and to exclude those which relate to Religion? I can see no such Clause in the Commission, neither they, nor no Body else; if they do, let them shew it: Without restriction, or limitation, 'tis absolutely said, He is not a Terrour to good Works, but to the evil, of what nature soever; thus the Commission is general, and by vertue of it, he ought, without exception, to praise and reward every good Work, to punish and revenge every evil one; but they cannot deny that in things of Religion, as well as in Civil Matters, are good and evil Works; and the very Name of *Conscience*, for whose sake we must be subject, which is within the Predicament of Religion, doth abundantly express, that as for Religion and Conscience sake we ought to obey, so it must be about Religious as well as Civil Matters; concerning which he exercises his Authority, otherwise 'tis plainly to introduce *Atheism* into Human Society; for no Religion, no God; and there is no God owned, where Religion is not minded; and by whom should

should it be, but by those who have the Power in Hand, and the Administration of the Government ; which if neglected, as good to live in Woods and Forests among wild Beasts, so it will be *homo homini lupus* : This the very Heathens were so sensible of, that the Wise among them, to tame the Ferocity of some Mens Nature, did in order to't, lay Religion as the Foundation ; for indeed, except there be something of it, such is the Temper of most Men, that they never will submit to order : Hence it is, that no Nation, tho' never so Wild and Barbarous, but had something of Religion ; by these means, *Numa Pompilius* brought under some Rules and Discipline, that parcel of Rogues, Murtherers, and Villains in every kind, of which *Romulus* had formed his Kingdom, and took care to instruct and give them Laws and Principles of Religion, such as they were, and afterwards the *Romans* took care to send their Children into *Hetruria* or *Toscany*, to have them instructed in the way of their false Religion ; and when an Addition or Alteration was therein to be made, 'twas ever done by the Publick Authority, which shews this Man's great Mistake in what he saith, p. 81. But to come to God's People, how careful were the good Kings of *Judah* to reform Abuses crept into Religion, as appears by the Examples of *Asa*, *Jehoshaphat*, *Hezekiah*, and *Josiah* ? But let us take special notice of *Moses's* Behaviour upon the occasion of the *Golden Calf* ; under God he was the chief Magistrate of that numerous People, did he not make use of his Authority when he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strawed it upon the waters, and made the children of *Israel* drink of it. Besides, he upbraided and chid *Aaron*, his elder Brother, and High-priest, when he angrily said unto him, *What did this people unto thee, that thou hast brought so great a sin upon them* ? Merely by his compliance, to shew, how when God's Service was concerned, he minded no relation in the World, as 'tis every Magistrate's Duty to do, specially of those who know and worship the true God, who also are in Conscience bound to restrain and punish those who are not content to go about robbing the Son of God of his true Divine Nature, but would also deprive Rulers of their chief

Exod. 32.
20.

ver. 21.

Glory, which is to assert and vindicate the Honour and Service of God, and by their Authority to suppress whatsoever is contrary to't.

pag. 69.

But to turn to the Text, the Author saith, we ought to prove two things; first, *That meer Errours of the Understanding are evil Works*, which, by the Grace of God, I hope to do, but knowing their Cavilling Humour, we must clear the way before us; The Understanding being the Spring and proper Seat of Theoretical Errours, it had been fit for him to have said what he meaneth by the word *meer*, whether a *transient* false Speculation, or an *immanent*, such a one as goes no farther, but stops there in the Mind: This last doth affect only the Party, and it making sometimes but a slight Impression, is in time forgotten; but the first produceth ill Effects, for it passes into the Heart, where it settles, and thence breaks out. Now I say, that these meer Errours of the Understanding are evil Works: The Understanding is the Judgment-Seat of the Soul, where whatsoever comes into it, is examined, and there Judgment passed whether it be true or false: And as the Will follows the last Dictate of the Intellect, so thence it passes into the Will, and is either received as good, or rejected as evil, when the first, as commonly 'tis, then the Affections, seated in the Heart or Will, are engaged: When we say the Errours of the Understanding are evil Works, by Works we do not mean what is generally opposed to Thoughts, for all Man's Actions are distinguished into Thoughts, Words, and Deeds or Works; now the Understanding hath its Works and Operations, as well as the other Faculties of the Soul, or Members of the Body, but in another manner, and of a different Nature; to represent this, we use to say, that Man hath a working Head, and his Brains are at work: In this sense we say that Errours of the Understanding are evil Works; such is the black List by our Saviour spoken of, *Out of the heart of men proceed evil Thoughts, Adulteries, Fornications, Murders, Thefts, Covetousness, Wickedness, Blasphemy, &c.* all these are evil Works, and all come from within, and Blasphemy, which is the great thing in question, is named, and *Hereſie*, another great Evil, which we justly charge *Socinians* with, is reckoned among the Works of the

Mark 7.
21, 22.

Gal. 5. 20.

the Flesh. Such workings are in Mind and Heart, *In heart ye work wickedness*, saith *David*. These are evil Works, punishable by the Magistrate, according to the Text of the *Romans*, which we now are upon, and both Blasphemy and Heresie are certainly Matters of Irreligion, which to punish, as also Idolatry, doth bind the Christian as it did the Jewish Magistrate, and he is as much obliged to execute Justice upon, as against Adulteries, Fornications, Murthers, Thefts, and other Wickednesses already mention'd : Now to close up this Head, I say, that as meer Errours in the Understanding are evil Works, it necessarily follows, that those who be guilty thereof, are Evil-doers ; all we can do for those who will deny this, is in the words of the *Roman Poet*, to wish them, *mentem sanam in corpore sano*, a sound Mind in a sound Body.

The *second* thing he would have us to prove is this, that the Apostle means such here, that is, as hold Fundamental Errors, and are guilty of Blasphemy, Heresie and Idolatry, (else it were not to the purpose, for these are the things in question,) and do own, profess, and practise it ; for else no Man being a searcher of the Heart and Mind, knows what passes therein, and so may not Punish, but for what comes within his certain knowledge, therefore there ought to be Informations and Proofs drawn out of Overt Acts, as Words, Discourses, Writings, and the like ; the Apostle saying here, that the Ruler is a Minister of God, a Revenger to execute Wrath upon him that doth Evil, and not adding *in Civil Matters*, which had been necessary, if he intended to have restrained it only to such, or else he had not sufficiently expressed his Mind ; but seeing he simply saith, *Upon him that doth Evil* ; Can any thing forbid us to believe, and affirm, he meant doing Evil in things pertaining to God, as well as to Men ? And is it not an abominable thing for them to exclude things of Religion, and to make Limitations where God hath made none ? Therefore, if God hath appointed the Magistrate to punish all that do Evil, (for the word *him* being indefinite, doth generally comprehend all that do so) and hath not said against his Neighbour, or against the Publick Good, why should we not understand

stand it in any kind that deserves Punishment, and consequently, in Religious Matters, as well as those of the Civil Society? What he saith, that this relates only to Civil Matters, because of these words, *Wilt thou then not be afraid of the Power, do that which is good, and thou shalt have praise of the same*; is not to the purpose, as it will appear somewhat lower? We are not so sawcy as they, to limitate it only to Matters of Religion, and not also extend it to those of a Civil Nature, for we own it relates to both Temporal and Spiritual things.

Here the Apostle from *verse 1*, to *7*. inclusively, upon three Motives exhorted to Obey the Superiour Powers, *First*, Hope of Reward, *Second*, Fear of Punishment, and *Third*, for Conscience sake, in case the other two could not prevail; and though he doth not so plainly mention the Duty of Rulers, yet he insinuates how they ought to Reward Good Works, and Punish Evil ones: Now to Command, and to Obey, are two Relations, and if Actively or Passively, we must Obey in all Just and Lawful things, as are not against, but for the Honour and Glory of God, as are all of a truly Religious Nature, then the Magistrate may command all that are such, and by Penalties compel Men to Obey in things relating to Religion, as well as to Civil Society; and if he may make Laws to force Men to be Just one to another, much more hath God Authoriz'd him by Law to force them to give God his due, and not rob him of his own, as more immediately, and in a special manner are things belonging to Religion; for in the Text, Obedience is commanded to be yielded out of a Principle of Conscience, *verse 5*. and for fear of Damnation, *verse 3*. both which, certainly relate to Religion. When God gave *Moses* the Decalogue, he divided it into two Tables, whereof the first immediately related to him, as being Matters of Religion, as the second did to the Civil Society; and were not the breakers of the first Table punished as those of the second? Or is it reasonable to think, that God took care of Man's Concern, and wholly neglected his own; so that in this World they might offend him and go unpunished? what kind of Encouragement would this have been to
all

all manner of Impiety, Prophaneness, and Spiritual Wickedness? No Humane Law doth *per se*, and of it self bind the Conscience, only in as much as 'tis grounded upon God's own, who is the only Judge of it; and can Men imagine that any Wise Law-giver will make Laws to maintain every Man's Right and Property, and not in the least mind his own? Therefore we must say, that God hath given the Magistrate Power, though not to Exercise any Office in Holy things, as without a special Call to Preach the Word, and Administer the Sacraments, yet to defend, maintain, and be a Nursing Father to the Church, which is God's House.

They would take advantage of this, that when the Epistle was written to the Christian Church in *Rome*, they were under the Dominion of Infidels, who would not commend or encourage them in matters of their Religion, seeing they were not for, but against it: Let it be so, yet tho' they would not own the Cause, the Effects they sometimes would praise and commend, as Humility, Self-denial, Patience, Sobriety, Temperance, Gentleness, and such Effects of a Christian Frame and Spirit: The very Enemies of Christ sometimes admired to see those Graces, which are the Fruits of Faith, and of Christian Religion; therefore, saith the Apostle, *Be ye holy in all manner of conversation*; 1 Pet. 1. and this is not only for the discharge of their own Conscience, but also in Relation to the Infidels, and for the Credit of Christian Profession, for he adds, *Having your conversation honest among the Gentiles, that whereas they speak against you as Evil doers, they may by your good works which they shall behold, glorify God in the day of Visitation.* Chap. 2. 12, 15. And because of a Prejudice which Christ's Enemies had against Religion, and those who profess'd it, which made them speak ill of both, he saith, *For so is the will of God, that with well doing, ye may put to silence the ignorance of foolish Men.* This the Apostle learned of his and our great Lord and Master, who had said: *Let your light so shine before Men, that they may see your good works, and glorify your Father which is in heaven.* Matth. 5. 16. So the Good Works of Christians might have praise from Christ's Enemies and Infidels; such were the *Roman* Emperours. Besides that, St. Paul did intend those Rules, not only for the present, when he wrote to the *Romans*, but also for after times, for

for all those things were written for our Instruction and of others, to the Worlds end; it related also to Christian Emperours, Kings and other Magistrates in after Ages. who according to God's Promise, were to be Nurling Fathers to the Church; and Defenders of the Faith. Now this I say, that as in the Text is a generality of Persons exhorted to be subject to superiour Powers; for 'tis said, *Let every soul be subject*; and the Apostle speaking in the Singular, *Wilt thou*, Ver. 3. and *if thou do*, Ver 4. meaneth every individual Person in the World; So there is an Universality in the things committed unto the Magistrates Care, which are reduced under these two Heads, Religious and Secular; *Species* are contain'd under the *Genus*, and Particulars, as said before, under Generals: When we pray for our Daily Bread, therein Meat, Drink, Cloathes, and other Neecessaries for Life are included.

Job. 31.
28.

Now I am to take notice of his Answer to the other Text, *This also were an iniquity to be punish'd by the Judge*; Speaking of Idolatry: Here he thinks he hath a great advantage, for the words, *to be punished by the*, are not in the Original, and hereupon, applauds himself thus, *It's an easie thing to have proofs, if Men when they cannot find them are resolved to make them*: To make Proofs when there are none, and to deny Proofs when there are, is proper for Socinians, which we have too many Instances of; but to the thing, 'tis true, those words are not in the *Hebrew*, but any that is acquainted with that Tongue knows how short and Concise it is, that's the Idiom of it, which he nor I cannot change, but to make it Intelligible in other Languages, something ought to be supplied; in the Original 'tis thus, *This also an iniquity the Judge*: Which in *English*, and every other modern Language is very lame; there is no Verb Substantive, *is* or *were* an Iniquity, which any one may see ought to be understood: Now, I say, that what is inserted, is no Addition to the Original, with an intent to impose upon the Reader, for 'tis Printed in a different Letter, but only to make it Sense in *English*, without which it hath none, or at least a very imperfect one. I also add, that the Words inserted, do express

press the true Sense and Meaning of the place; *an Iniquity*, and *the Judge*, or *Judged*, or *Judicial*, are in the Original, to what purpose upon the account of an Iniquity, or Crime, can a Judge be brought in, but to punish it? Doth not the Iniquity of Idolatry, which is the thing in question, deserve Punishment, and who but the Judge may lawfully inflict it? But he is so afraid of a Judge, that though it be in the *Hebrew*, yet he leaves it out, for thus he renders the Text; *For, this might be accounted to me an iniquity*, he is not content to leave out the word *Judge*, but wedges in *accounted*, which is not, except he will deduce it from Judge and Judged, for a Crime is accounted or imputed, when the guilty is punished for it: The better to understand this Verse, we ought to compare it with another in the same Chapter, containing the like expressions in the case of Adultery, *For this is an heinous crime, yea, 'tis an iniquity to be punished by the Judges*, in the plural; there are some Iniquities which God alone doth punish, but this of Adultery, as the other of Idolatry, must be punished by the Judges. In this Verse no more than in the other, the Word *is*, is not in, nor *to be punished by*, yet 'tis well known, by God's Law, Adultery and Idolatry were to be punished with Death, so that it justifies bringing in the words *to be punished by*; and as to the thing, 'tis not material whether *Job* lived before or after the Law. To explain the thing, out of several places of Scripture appears the necessity of supplying some words in our Translations to make up the Sense; *Three* only I shall mention: The *first* is out of *Amos*, 'tis said, *For three transgressions of Damascus, and for four, I will not turn away the punishment thereof*. The word *Punishment* is not in the *Hebrew*, which in *English* makes certainly the Sense imperfect, Turn away what? the Punishment *whereof*, of *Damascus*; so that the word *Punishment* must be added to make up the Sense, and that in *seven* several Verses of the same Chapter. The other *two* are taken out of the *Psalms*, whereof the *first* in the Original is this, *Let their table become a snare before them, and for welfare a trap*; in *English* the Sense is lame in the latter part of the Verse, therefore 'twas necessary thus to supply it; and that *which should have been for their*

pag. 70.

ver. 11.

chap. 1. 3,
6, 9, 11,
13.

Pf. 69. 22.

Welfare, let it become a Trap. The other Text is this, Ps. 109. 4. *For my love they are my adversaries, but I give my self unto prayer* : in the latter part of the Verse, the words, *give my self unto*, are not in the *Hebrew*, only, but *I pray*, which is no sense in *English* : *David* is not Prayer, nor an Iniquity the Judge, therefore it should be supplied, which the Translatours have well done. Now to be even with this Author, these two things I leave for him to prove; *first*, That this is not the Idiom of the *Hebrew* Language; the *second*, That the Words supplied to make out the Sense in these places, are against the Analogy of Faith, or the Scope of God's Spirit therein, and I give him a long time to consider upon't.

But enough of this : As to their politick Reasons against the Magistrate's Authority in point of Religion, and for a general Naturalization, whereby they at once would blow up an *English* Birth-Right, with the Seven Years Apprentiship, and bring in all Foreigners, to engross the *English* Trade unto themselves, and sow the pernicious Tares of Heresie, Blasphemy, &c. among us with more liberty, for they are also for a general Toleration, in all these, I say, their Policy is no better than their Divinity, as might easily be demonstrated : Indeed to Tolerate some Opinions about indifferent Circumstantial Things, can contribute towards Peace and Union, do much Good and no Harm ; but 'twould be very pernicious concerning Fundamental Errours. God, Christ, and Religion must not be sacrificed to Interest, and other Worldly Considerations. Yet if *Pagans* and *Mahometans* would not disturb the Government, they would be content to bring them in, as already we have the unbelieving *Jews*, (whose Conversion I earnestly pray for) whom upon the account of Trade, and of something else, they are so fond of, that a great Care must be had to give them no Distaste, for fear they would be gone, when they are as glad to stay here, as some seem afraid lest they should go, as if here they were the Pillars of Trade, but some think there is cause to believe the contrary : I can remember how in *Cromwell's* time, they sent over *Manasseh Ben-Israel*, to get leave to come and settle here, he offered

200000 l, whereupon *Cromwell* call'd some Divines for Advice, Whether, in Conscience, he might Receive and Tolerate those that disown, and are professed Enemies to Christ? They answered, He might; because it might afford some occasion for their Conversion: Then he sent for Lawyers to know (because long before they had been Banish'd) whether, according to Law, he might do't? The Answer was, He might, as long as he and the Parliament, who are the Legislative Power, were agreed: But last of all, he summon'd some of the chief Merchants, to have their Opinion about it in relation to Trade; but these broke the Neck of the Business, for they represented how that Nation being cunning, would to the prejudice of the *English*, by crafty means engross Trade wholly unto themselves, whereupon there was an end: And it must be owned, that *Cromwell* and his Counsel understood well enough the Nations Interest in point of Trade; neither doth it appear, why the same Reasons should not be now, as good as they were at that time, since 'tis the same People, which still follows the same steps, as any one may see that will take notice of it.

But enough of these Human Considerations; I wish every Man would seriously lay Hand upon his Conscience, and in earnest mind what account they can give God; (who certainly soon or late will call them to't) of the Talents he hath committed, and of the Authority he hath put into their Hands; what good they have done, and what evil prevented, or punish'd, to answer the Giver's Ends: I say, my Horse is to carry me, my Oxe to Plough my Ground, and my Dog to watch about my House; or to follow me; all these answer my Ends, or else I put them off; and may not every one else, as well as I, reasonably put this Question to himself, For what End hath God brought me into the World? Certainly not to please my own Fancy, follow my own Humour, or satisfy my own Lust and Passion, but in my station to honour and serve him, that's the Work, and the *one needful thing*. For saith our Saviour, *Seek ye first the Kingdom of God and his Righteousness, and all things shall be added unto you.* God is the good Master who will take care of our Concerns, if we neglect not his, but do follow the Apostle's Rule, to do all things for the Glory of God, and

Luke 10.

42.

Mat. 6. 33.

of his Son Jesus Christ our Lord. The same Apostle saith
 1 Cor. 10. to the *Corinthians*, Neither let us tempt Christ as some of
 9. them the Jews in the Wilderness also tempted; so I say, let
 none of us tempt Christ, as did the Jews in his time,
 who still asked for a Sign, after he had given them several.
 Must he every Day give them new Signs, and work new
 Miracles, to prove himself to be the true and proper Son
 of God? That unbelieving Nation, in the highest degree
 Matth. 27. tempted him when they said, *If he be the Son of God, let
 him now come down from the Cross, and we will believe him*
 to be the Son of God: But he to prove himself to be the
 Son of God, did more and a greater thing than they de-
 sired; for after Death to raise himself, as he did out of
 the Grave, was more than if he had come down from the
 Cross when alive: Was not our Blessed Redeemer suffi-
 ciently tempted upon Earth by the Jews, that he must be
 tempted again, now when he is in Heaven? The Jews
 tempted him in his State of Humiliation, and now *Soci-*
nians do when he is Glorified: The Jews would then have
 had him to come down from the Cross, and now the *So-*
cinians would have him to come down from Heaven to
 prove himself to be the Son of God; yet against them he
 hath from Heaven provided a Witness since his Ascension,
 I mean Paul, as we read *Acts* 22. 14, 15.

Before I make an end, I neither can nor must forbear
 to say how it affords too much matter of sad Thoughts in
 those who are concern'd for the Cause and Interest of the
 Eternal Son of God, and of the *Protestant Religion*, to see
 here Heresie, Blasphemy and Idolatry as good as Tolerat-
 ed and Unpunish'd, and abroad the Professors of the true
 Christian Religion unjustly and cruelly persecuted. In
France, against all Edicts, Engagements and Promises in
 their Lives, Liberties, and Fortunes, most barbarously: in
 the Valleys of *Piedmont*, the *Vauds* (which we may well
 call that Mother Church, which stood in no need of Refor-
 mation, for it never was stain'd with the *Romish* Corrupti-
 ons) are now against all manner of Right and Justice, af-
 ter great and many Services, ungratefully turn'd out of
 their own Countrey, where their Fore-fathers with free-
 dom enjoy'd their Spiritual and Civil Liberties, before
 there were in the World any such thing as a Duke of *Sa-*
voy, or a Prince of *Piedmont*; in *Bohemia*, *Silesia*, *Mora-*
vija,

*via, Hungary, and Transilvania, both treacherously and violently deprived of Rights and Liberties: In Germany, by a late Treaty, considerable Protestant Members are cut off from the Empire, brought under Popery, and the Restored strong Places along the Rhine, instead of being made a Compensation for what Protestants have lost in those parts, do but pass out of one Popish Hand into another, which is not better; And the Treaty of Munster and of Nabruck, which as a Preliminary was agreed upon, to be the Ground of that part of the last which related to Germany, is thereby broken in that point which concern'd Religion, to the great prejudice of the Protestant Cause within the Empire, as there is a sad Experience of it: In the unjust Innovations since made in the Palatinate and other places, which therein may happen to prove the Ground of Trouble and Confusion about it. And yet one of the Northern Crowns, much concerned in the full observation of the Peace of Munster, without any regard to Matters of Religion within the Empire, as they were settled by that Treaty, hath newly made a Defensive League for keeping this posteriour Treaty, tho' it much derogates from the former, and all this gives but a bad present prospect of the Protestant Cause in Europe, which in Man's Eye doth much decay, and it Makes good the Apostle's Saying, *All seek their own, not the things which are Jesus Christ's*: But God pronounces a *Woe* against those that are not grieved for the Affliction of Joseph, and afford not their helping Hand.*

Philip. 2.
21.
Amos 6,6.

But this is enough spoken to and of Men, whose help is often deceitful and vain, so I turn to God, who never failed those that seek him in Faith, and with an awful Reverence. O Lord, more or less, we all are wanting in our Duty towards thee: Some want Occasions, others want a Heart to improve them when offered; some want Power and Abilities, when others want a willing Mind; nay, whilst a small number are real and sincere, tho' not strong enough to do things as they ought to be; others are full of Gall and Bitterness against thy Honour and Concerns, and some others very indifferent, look on, and are to chuse their Religion; yet all this while thou hast been a Long-suffering and Patient God, thereby inviting Men to Repentance, allowing

lowing time to forsake their Errours, and to acknowledge the Truth. Even that which is offered unto, and for thee, is *Lame and Blind*, narrow in it self; but when it pleaseth thee, thou canst enlarge it. Rewards and Punishments thou hast in store for every Man, according to their Works: *What then shall we say to these things?* Be thou pleased to guide, strengthen, and prosper thy Servants. Convert or Confound thine Enemies; and whosoever obstinately refuseth to submit to Christ's Golden Scepter, which is so graciously tendered, Let them *with the Rod of Iron be broken in pieces like a Potter's Vessel*, Psal. 2. 8, 9. And notwithstanding the Rage, Malice, and Craftiness of Devils and Men, let his Interest be the prevailing one in the World; and as his Service is in it self Honourable and Profitable, so let it be to all that engage in't: And be thou exalted, O God, above the Heavens, let thy Glory be above all the Earth.

Pl. 57. 11.

28 MR 59

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